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Feb. 28, '57]

JOURNAL OF ARCHAEOLOGY, SCIENCE, AND ART.

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LONDON, SATURDAY, FEBRUARY 28, 1857.

REVIEWS.

Herder's Remains. Unpublished Letters by Herder and his Wife, Goethe, Schiller, Klopstock, &c. Edited by H. Dünster and F. G. von Herder. 3 vols. Frankfort: Meidinger.

"His fame," said Napoleon of Dante, "is increasing and will increase, because nobody ever reads him." Though, as regards the 'Divine Comedy,' this saying may well display less kindness than keenness, and less justice than either, there is certainly more than one reputation to which it is sufficiently applicable. Writers there are, who after having rendered the most illustrious services to mankind, after lives spent in the dissipation of error and the discovery of new truths or the confirmation of old ones, find their labours superseded through no fault of their own, but through an accession of knowledge forbidding mankind to tarry by the old landmarks, even though these may have been set up by giants. In such cases it is that we learn to know Fame as a true goddess, preserving alike the benefactor from oblivion and the benefited from ingratitude. The hero of intellectual research can never die, his name may be rarely pronounced, his pages seldom perused, the exact nature of his achievements imperfectly remembered, but his memory survives, to be held in honour long after the knowledge which it was his unspeakable toil to win has become part of the very alphabet of mental culture imparted to the peasant and the schoolboy.

Thoughts like these naturally arise to the mind on hearing the now somewhat unfrequent name of Herder. Not having been the last, he cannot in our day be among the first of the *cursores qui vitæ lampada tradunt*. His works hardly seem to be much read, many students of German do not even know their names. Though conventionally inscribed among the five great classics of Teutonic literature, it may be doubted whether he be as often quoted as Lavater, for example, or Jacobi. Yet he is rarely named without respect and admiration. It is felt that if his ideas attract less attention now, the reason is that they have become commonplace through universal reception. This is decisive of their value, and amply justifies the publication of the three thick volumes of correspondence before us, which appear very fairly edited. That these letters are not so interesting as might have been expected, considering the brilliant pens from which they proceed, may be easily accounted for by the facilities for real intercourse enjoyed by the writers. Men will seldom cover sheets with what they may have an opportunity of conveying by word of mouth in a week. These documents throw notwithstanding an important light on the relations in which the literary *Dii majores* of the period stood to one another, and their interest has been enhanced by the editors' diligence in hunting up the keys to allusions rendered obscure by lapse of time.

Goethe's correspondence comes first—the Hesperus of this literary firmament. It shows distinctly that he loved Herder, while, at the same time, he could not avoid a mild consciousness of his own superiority. The men were, indeed, singularly contrasted, and it is hardly conceivable that their friendship would have continued so long as it did but

for Goethe's peculiar power of taking possession of other minds, and pervading them with an influence from which there was no escape. All who have had much personal intercourse with him have left their testimony to the inexplicable spell of that great, cold, calm mind, before whose silent energy opposition and contrariety vanished like metals in an alkehest. He seemed, they say, to diffuse himself around them like the air; they acknowledged his presence in every breath they drew; yet if his force were too great to be resisted, it was too evenly distributed to be oppressive. The same impression of universality accompanies him into his writing; we seem to be reading, not a German, but all Germany. Herder, on the other hand, was a concentrated man, who could exert a vigorous impulse upon two subjects or two men in turn, but not upon two at once. Accordingly he seldom had more than one *great friend* at a time. Goethe filled this position for nearly twenty years, during which time he exercised great influence on Herder's character and modes of thought. The following is a specimen of the way in which he proceeded when he thought that his friend's views required modification. Herder's spiritual-mindedness and love of abstract truth made him somewhat indifferent, not to say unfriendly, to those material manifestations of the beautiful in which Goethe took so much delight, and a passage in one of his sermons called down this remonstrance:—

"Now let me put in a little plea for the fine arts. If the idea which you throw out in this place were to be made the theme of an essay, where it could be considered fully, or of a friendly discussion with those who understand you, it would be a different thing, but as it is, the remark falls as if from the sky, without qualification and without being led up to by any train of reasoning. I know that everyone who has to care for himself and others does well to make himself practically useful, and that it is dangerous to allow too much scope to a passion for the beautiful. Yet is not this true of everything with which the great and wealthy enhance the enjoyment of life? Horses, dogs, hunts, games, feasts, dresses and diamonds, what time, what money do they not absorb! And after all they do not elevate the soul, which the gifts of the muses do, and do at less cost. It seems to me that we should never be more rigorously careful in our language than when we would warn against the excess of a good thing."

There can be no doubt that the influence exerted by Goethe was highly beneficial to Herder. His views became wider, his charity deeper, his sympathies more expansive. His mind acquired more calmness and balance; he learned to control Wisdom to his wish, as a man directs a boat, instead of hurrying after her, eager and breathless, as a boy pursues a kite. His disposition was exactly one to be benefited by intercourse with a mind like Goethe's; his faults such as the contemplation of his friend's comprehensive liberality would best enable him to correct; his virtues too much the children of his feelings to allow of that unpleasant habit of referring everything to the head, that made it so much easier for Goethe to be admirable than amiable. Concise as the latter's epistles are, they are sufficient to display the writer's extraordinary versatility and many-sidedness. Now he has finished his 'Tasso,' and will come and read it speedily. Now he has just sketched a colossal head of Jupiter, and hopes his correspondent will approve of the whiskers. Now he is in ecstacies

about his famous discovery of the maxillary bone in animals—a trespass on the domain of physiologists highly irritating to those gentlemen. Now he is in the mountains, gathering pebbles—an occupation which seems to have afforded him much inward peace of mind:—

"Krause and I are here by ourselves, hammering and sketching all day long in the open air. You will be glad to see my findings. We have certainly discovered the most important objects here; the weather is splendid. I am dragging a terrible load of stones home with me, and have had the conscience to seek and the fortune to find all the slight and almost imperceptible variations by which one sort shades off into another. These form the stumbling-block and stupefaction of all collectors and system-mongers, whose terminology is sadly perplexed to find them a place."

Goethe's antipathy to merely scientific men, it should be noticed, frequently led him into awkward situations, most notoriously so in his opposition to Newton's Theory of Colours.

The intimacy so honourable and useful to both parties was doomed to immolation on the altar of a great dramatic poet. Schiller, omnipotent with Goethe, was disliked by Herder. Goethe's most distinguishing characteristics were, after all, those of artists. He was free from their morbid irritability, but he possessed all their tastes and instincts. Nothing attracted him either in man or in dumb nature; no circumstance crossed his path in actual life, no vision rose upon his busy brain, that he did not strive to render beautiful in one way or another. Herder, on the other hand, possessed all the artist's susceptibility—"He was," said Jean Paul, "an oak whose twigs were sensitive plants"—but his mental eye was blind to form and colour. Saturated with dreams of Grecian beauty, Schiller burst upon Goethe like an incarnation of the ideal he had long been seeking. Had he not been Goethe he would have envied him; as it was he emulated him, and we are indebted to the friendly competition for some of his finest works. Herder considered the impetuous stranger from a different point of view. Schiller was young; he middle-aged. Schiller was winning victories; he had won them, it was true, but then a reputation in the making interests the sons of men more than one finished to the last touch; and, without incurring any imputation of unworthy jealousy, Herder might still wish the space in the world's eye occupied by the author of 'Don Carlos' somewhat less extensive, and his own somewhat more so. Besides these personal matters, the intellectual characteristics of the two were incongruous. Herder progressed certainly, but it was with the equable advance of an overflowing lake. He rose slowly, and because it had pleased Heaven to add to his stores, not from an uncontrollable necessity of constitution. But Schiller's mind was as a torrent, that turns a bare and rugged channel to silver in a moment. "He had," said Goethe to Eckermann, "an astonishing progressiveness. You spoke to him one week and seemed to understand him, the next you could not think where he had got to." A great deal too far, Herder probably conceived. For it was fated that their many differences should be enhanced by a dissension touching the eternal fitness of things. Schiller was a stout Kantian, and knew all about the distinction between the reason and the understanding. Herder had taken up arms against Kant and all his crew. Some years passed nevertheless without an open breach, and Herder was

even a somewhat extensive contributor to Schiller's magazine, 'The Hours.' The rupture, when it came, involved at the same time a breach with Goethe, concerning the tendency of whose later productions Herder had expressed himself with considerable plainness in a letter to the Countess Bandissin :—

"I owe you an answer respecting Goethe's novel (*Wilhelm Meister*). Do not reproach me as though I were myself the author, for I have only read it the other day, later than most people. Many years ago, indeed, he read us some passages that pleased us, although we even then regretted the bad company that his hero keeps so long. But then the story was quite a different thing. We made the young man's acquaintance in his childhood, and conceived an interest in him that gradually increased, even when he went astray. Now it has quite another cast; we see the hero from the first where we had rather not see him at all, and are left to find out for ourselves how he got there, while at the same time he is no longer sufficiently interesting in himself to merit our sympathy. I have expostulated without effect, and none of the scenes where Philina appears were shown to me in MS. My own opinion of all that part is the same as yours, and, I should imagine, as that of all right-thinking people. Goethe thinks otherwise; truthfulness of scene is to him all in all, and he troubles himself extremely little about elevation of sentiment or moral gracefulness. In fact this is the fault of many of his writings, and the difference of our sentiments has caused him to desist from taking my opinion on any of them. I hate the whole generation of his Marianas and Philinas, and neither in life nor the representation of it can I endure any sacrifice of actual morality to mere talent, or what people call by that name."

This frank expression of sentiment shows with remarkable clearness the sides which Herder and Goethe respectively took in that old war of critics and authors, which, owing its origin to an inherent diversity of mental constitution, is not likely to cease but with that incompatibility itself. As Mr. Ruskin would express it, Herder was a Purist, to please whom Art must conform herself as far as possible to an ideal standard; Goethe a naturalist, to whom everything existing appeared, *ipso facto*, worthy of representation. Herder was a Sophocles, who would have had everything drawn as it ought to be; Goethe an Euripides, who drew everything as it was. Had the former attempted a delineation of society, he would have produced a picture to which no one could have made the least objection, except that it was not in the smallest degree like. The latter did actually produce a picture, the striking truth of which every one admits, but against which the *partes conscripti* of decorum find much to advance. It is true that these objections occur for the most part after the book has been laid down, few experiencing any particular call to quarrel with Philina in Philina's society. It seems to us that each party is right from its own point of view; that there is a point of view from which the rival opinions appear as merely different sides of the same truth; and that the exclusive triumph of either system, or of any system, would be no slight calamity to mankind.

Schiller's relation to Herder, in the days of their correspondence, was that of editor to contributor; and we grieve to record that the immortal poet appears in most of his letters in the character of a printer's devil, with demands for "more copy," imperious and uneludible. Now and then, however, he lays his diabolic attributes aside, and condescends to a little aesthetic chat, discussing, for exam-

ple, a point concerning which Mr. Matthew Arnold has recently given us much to ponder upon in England :—

"I think it may be shown that our methods of thought and action, our municipal, political, religious, and scientific life, are as opposed to poetry as prose itself is. So great and decided, in my opinion, is this predominance of the prosaic element in modern society, that the spirit of poetry, instead of overcoming it, must inevitably be absorbed by it and disappear. I can therefore discover no salvation for this spirit, except in its retreat from the contact, and rigid separation from the tendencies, of the world we see around us. It appears to me, then, good that it should form its own world, affiliated, through the medium of the Greek myths, to a distant, strange, and ideal order of things. Perhaps I shall succeed in making this view clearer and more acceptable to you in an essay which I am now writing 'on the sentimental poets.'"

Lest any should think this narrow view of the proper sphere of poetry unworthy of the fame of Schiller, it will be well to remind our readers of the miserable hollowness and artificialness of the age in which he wrote, an age in comparison to which the much maligned mediæval centuries were veritable nursing mothers to art and poetry. Schiller belonged to it by the accident of birth alone, or rather he was one of the ministers charged with its renovation, and might well say that it yielded him nothing worthy of his genius. But he who would now maintain the same thesis must do so in the face of the new heavens we have scanned, of the new earth we have trod since the renovation of all things by that wonderful series of events which, from the land of its origin, we call the French Revolution—in defiance also of a mass of splendid poetry. Not to go beyond English literature, he must ignore the whole poems of Crabbe, Byron's 'Don Juan,' Shelley's 'Rosalind and Helen,' the poems of Elliott and Nichol, the 'Maud' and 'Aurora Leigh' of our own day. What, moreover, would Schiller have done when the Grecian myths he speaks of were exhausted? Their very beauty demands that, once wrought to perfection, they should be left undisturbed. There is no second tale of Troy. Who will sing 'Oenone' after Tennyson?

Jean Paul Richter first made himself known to Herder in the capacity of a literary client, a relation soon exchanged for that of an affectionate friend. There was much to unite the two men. Both were spiritual, impulsive, pure-minded. In Jean Paul, indeed, these excellent qualities ran into a simplicity that can hardly fail to make his English reader sometimes either stare or smile, according to his disposition. All the best Germans, not excepting the imperial Goethe, have been more or less childlike (not *childish*, which is a very different thing), but none have equalled the naturalness, the buoyancy, the transparency of Jean Paul. These virtues rendered him extremely dear to Herder, who moreover welcomed in him an adversary of the Hellenised system of composition, then countenanced by the imatical Schiller and the alienated Goethe. The same feeling inclined him towards Klopstock, on whose letters we cannot dwell, any more than on those of Claudius and Mendelssohn, or of the magnificent Jacobi, towering among his fellow metaphysicians like a Persian magus among modern doctors of divinity; of Lavater, that racy compound of the most opposite qualities—shrewd fanaticism, charitable bigotry, and unprincipled morality.

Lenz's letters form a singular feature in the

book. The eccentric writer called himself "lame crane"—his fellow mortals thought him lame duck. He came to Weimar penniless—gained universal good-will by his buffoonery—and then commenced libelling every one up to the duke, upon his arrival at which august quarter he was naturally ejected from the territory. His next step was to become insane, when a subscription was raised for him at Weimar. The list being closed, Lenz straightway recovered, and in due course of time wrote to Herder, setting forth the benefits that would accrue to the human species from his being appointed professor at Riga, for which post he requested Herder's recommendation. The latter having declined to contribute towards placing "the lame crane" on so exalted a perch, that ornithological specimen flew eastward, finally nesting at Moscow, where he died in 1792, in the house of a Russian nobleman. His letters to Herder are full of the most passionate professions of friendship, which we cannot help thinking sincere, notwithstanding the enthusiast's evident attention to the main chance. His writings, first published by Goethe, and afterwards more fully by Tieck, are by no means destitute of merit in a rough Aristophanic way.

The third volume contains the love-letters that passed between Herder and his bride—as tender and interesting a collection of the kind as we have ever seen. Of course, large deductions must be made from the interest of a correspondence of this description, when served up in type for the edification of indifferent parties. Could we see the original sheets, perhaps we might be able to say, "Here the hand shook, this was written with throbs; there the paper is stained, that was read with tears." Lacking these silent witnesses, we are nevertheless glad to have seen this record of the romantic days of a philosopher-of the personal affections of one whose philanthropy embraced all human kind.

A Pilgrimage into Dauphiné: comprising a Visit to the Monastery of the Grande Chartreuse, with Anecdotes, Incidents, and Sketches from Twenty Departments of France. By the Rev. George M. Musgrave, M.A. Hurst and Blackett.

FOREIGN travel is an Englishman's grand resource against the tyranny of public opinion at home. The iron rule of Mrs. Grundy becomes, after a time, almost insupportable; and we fly to the absolute kingdoms of the Continent in search of that personal liberty which the complicated conventionalisms of English society deny us in our own country. An ex-chancellor has his château in France, where he can play pranks which, if indulged in within the compass of our little island, would get him into 'Punch,' or even perhaps into 'The Times.' The country-gentleman who presides at Bible Society meetings, and interdicts his daughter the use of the piano on a Sunday, in order to "set the servants a good example," rushes off to Italy, hears a grand musical mass at St. Peter's in the morning, and in the afternoon figures away on the *Corsa*. The family of limited income, whom the necessity for keeping up appearances obliges to run into debt and cheat their tradesmen rather than break up their establishment and lay down the brougham, take furnished apartments at Tours, dine at the *table d'hôte*, and enjoy themselves as they never did before. The country parson, worn

out with the continual labour of stringing together commonplaces from "our old dimes," and providing religious small-talk for the charitable ladies of his parish, closes his Reveridge, his Hammond, and his Tillotson, puts his note-book into his pocket, and, if he has ever written original sermons enough to have acquired the knack of composition, pays the expenses of his six weeks' trip, and of the hack-parson who takes his duty for him, by publishing an account of his travels. What a luxury to get from behind his stiff white cravat, and to be able to show a little taste in the colour of his nether integuments; to be permitted to indulge his liking for painting, sculpture, architecture, and music, and to join M. l'Abbé in a bottle of Burgundy, without the fear of being pilloried in "The Record!"

Such, we conceive, must have been the feelings of the Rev. George M. Musgrave, M.A., when, in 1855, he bade adieu to his Devonshire parsonage, and set out upon the pilgrimage to Dauphiné which has supplied the materials for his book. But we fear the trip was more productive of pleasure to the pilgrim than to his readers. He hardly remained long enough in any one place to get much beneath the surface of things. The absence of original observation is made up by remarks on the Queen's visit to Paris, which might have been written in Devonshire, and space is filled by documents such as the letter of thanks of the Prefect of the Seine to the Lord Mayor for contributions to the sufferers from the inundations. A certain liveliness of style is attempted to be attained by a plentiful use of quotations, neither very appropriate nor very correct—the "outcome," as Mr. Kingsley would say, of a year's miscellaneous reading in the Devonshire parsonage. The text has the appearance of a cento of scraps from all quarters, duly enclosed in inverted commas. When the author wants to talk of bread, it is "the staff of life," something unexpected at once suggests the proverb, "live and learn." Julius Caesar is "the mighty Julius," which, by the way, ought to be "the mightiest Julius;" a ruin, of course, is the one for "sermons in stones," &c. A pleasant road through a wood is "a primrose path," an unpleasant one, "a steep and thorny way." A tall and agreeable abbé is "the" tall "man eloquent," war is "glorious war." Mr. Musgrave must have more modesty than we should, on other accounts, be disposed to give him credit for; for he prefers everybody else's way of saying a thing to his own. But this rage for quotations leads him to quote passages which he remembers very imperfectly. Thus we have—"through brake, through briar," in defiance of metre; "a stern round tower of other days," where the inappropriate epithet "stern" is interpolated; and many others of the same description. If a man will quote in season and out of season, he ought at least to do it correctly. The Latin and French quotations are translated for the benefit of the ladies, with what success the reader shall see. Mr. Musgrave renders the proverb, "Omne ignotum pro mirifico," by "The unheard of," is often regarded as the "marvellous." The inscription on Bayard's tomb—

"A Bayard,
né en 1476,

Mort à Rebecq, le 30 Avril, 1524,
Dieu et le Roi: voilà nos maitres,
Onc n'en aurai d'autres,"

is thus mistranslated and spoiled:—"God

and the king: these, and none other, masters ought we to serve." This is not only a solecism in taste but in grammar. The true rendering is:—God and the king: they are our masters, others will I never have. If Mr. Musgrave's taste in art were no purer than his taste in literature he would have small title to the character of a "Christian connoisseur" (whatever that may mean), which it is his ambition to bear.

There are, however, many useful pieces of information scattered through the book. Agriculturists will be interested with the account of the *Poudrette de Bondy*, a substitute for farm-yard manure and guano, manufactured out of the sewage of Paris. The account of the arrest of Louis XVI. at Varennes is also interesting, from the fact that Mr. Musgrave obtained permission to copy the *procès verbal* made out at the time and on the spot, a privilege accorded to him in common with M. de Lamartine only. From this document he gives copious extracts. The stirring events through which the king was passing at this period are curiously contrasted with his meagre and uninteresting journal. Louis XVI. could thus write at the very turning-point in his life:—

"19th.—Sunday. Vespers.

"20th.—Nothing.

"21st.—Left Paris at night; arrived at Varennes, in Argonne, and was arrested at 11 P.M.

"Wednesday, 22nd.—Left Varennes at 5 or 6 A.M. Breakfasted at St. Menehould; arrived at 10 P.M. at Châlons. Supped and slept.

"26th.—Sunday. Nothing at all. Mass, and gallery-conference with the Commissioners of the Assembly.

"27th.—Nothing.

"28th.—Nothing. Took whey."

Truly it is not the tyrants that lose their crowns and heads, but the stupid good-natured kings, who by their weakness invite the encroachments of ambitious men. If Napoleon had had a contest with the popular power, the entries in his journal would have been,—"A—sent to Vincennes, B—shot by court-martial. A tumultuous assembly of starving artisans dispersed à gros coups de canon."

The account of the author's visit to the vineyards of Champagne is very amusing, and highly characteristic of his profession. At the splendid establishment of a Monsieur L., one of the chief champagne-growers of Rheims, our clerical pilgrim had an opportunity of witnessing the mode of "doctoring" the wine for the market:—

"He here pointed out nine casks lying in the court-yard, containing a ton of white sugar from the Isle of Bourbon, every pound of which cost ninepence. Hereupon I requested him to show me some of the genuine liquor, in the state, that is, in which it leaves the *pressoir* after the regular fermentation processes, and before the sweetening syrup is added. He presently selected a bottle from some bins at hand, opened it, and poured out a glassful. A more unpalatable drink, under the denomination of wine, I never tasted. It was like Sauterne mixed with wormswear.

"Now," said M. L., "I have taken out two glasses from this bottle. Here is a bottle of sweetening syrup, from which I will fill up the deficiency you have just seen created."

"I witnessed this filling up; and he then handed the bottle to a cellarman, who corked and strung it in my presence.

"That," said he, "will, at no distant date, become a bottle of primest quality. It is the Verney growth."

At dinner at the house of Monsieur L., on the same day, the following scene occurred:—

"And now," said mine host, "let me offer you some of the best wine we have to boast of at Rheims."

"The string and wire were instantly cut, and away went the cork on its aerial travels. Our glasses overflowed with the creamy stream, and my lips with compliments on its unsurpassable excellence immediately afterwards. It was, indeed, beautiful (?) wine. When all the eulogium which such a creditable sample elicited had been exhausted, and the sober certainty alone remained of having lived—

"thus to clasp perfection."

the announcement was quietly made, of the bottle, just emptied being the identical one from which I had endeavoured, in vain, to drink a quarter of a glassful *two hours previously*.

Not only is sugar required to render champagne drinkable, but the same Monsieur L. informed Mr. Musgrave that—

"to forty gallons of pure champagne wine, they are obliged, by the requisitions of the British agent, to add at least five (but more frequently from ten to twelve) gallons of brandy."

Wine is a subject upon which Mr. Musgrave is as eloquent as if he were one of "the monks of old," instead of being a country parson. After having described the process of drawing and bottling Burgundy, he observes—

"This provision of care and gentlest treatment is infinitely more important in the use of Burgundy wine long after its issue from the hands of the cooper or bottler; and it well deserves and requires such delicate attentions, being incomparably the most exquisitely refined and generous fluid that the bounty of creative Providence, the quintessence of grape-juice, and the scientific elaboration of wine-growing man, ever supplied to the organs of human taste. It is cordial, but not at all heating; rich and racy, yet it palls not, even at a sixth or seventh imbibition; for in its perfected condition the draught leaves none of that after-taste which vivifies the sapid powers of the palate, and renders it wholly incapable of discerning and correctly appreciating any positive flavour."

Compare with this eloquent description of the prince of wines the following melancholy account of a breakfast at the *Grande Chartreuse*. One of the monks asks the pilgrim what he would like for breakfast:—

"What is there to be had?"

"Oh! there was *un potage très excellent*, bread, wine, and perhaps a salad."

"What? no milk?"

"No, none." (They keep fifty cows.)

"Now I always recoil from *potage* in France. In nine cases out of ten it is a rapid illusive, unmeaning composition, enfeebling the digestive powers,—suggestive of the promise of some cherishing soup, and breaking it to the hope. Moreover it is a greasy beginning of the day's aliment, and a wretched substitute, in the Englishman's view of breakfast and comfort, for tea, coffee, or cocoa. Being, nevertheless, on a scene of entire novelty, I consented that he should at once introduce me to a very large silver tureen that stood upon a side-table or buffet, and took the massive ladle in my hand. He removed the lid. Reader, have you ever stepped into a room the ceiling of which was about to be 'stopped,' preparatorily to white-washing? Have you seen a bucket of slimy greyish composition, resembling soap-suds and lime, mingled with wood-ashes, used by plasterers in their craft when applying lye and preparing for distemper? There it stood, thick and slab, apparently of oat-meal, size, and blacking; lukewarm, and beginning to set, like gravy in mid-winter."

The Carthusians are not at all to the pilgrim's taste. He would much have preferred the jolly Cistercian monks, who formerly owned the best vineyards in Burgundy. The extreme simplicity of the Carthusians' food, lodging, religious services, and attire, have no

charms for the *enjoué* virtuoso who occupies the comfortable parsonage house, and he leaves the *Chartreuse* with the words of Shylock in his mouth:—"I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, or pray with you." His opinion of the secular clergy of France is, however, rather favourable, and he speaks highly of the *seurs de la charité*.

Though we have pointed out some deficiencies in the matter, and some faults in taste, we must say that the book is written in a candid and hearty spirit. The pilgrim, though he sets out with the patriotic conviction on his mind that "there is nothing like Old England," has the good sense and good feeling to give the French credit for their many good qualities. This is done in the usual patronizing, and, as we should think, offensive, though well-meant, style of John Bull. "After all you are not so bad. Come! you will do well presently, if you will only let us give you a lesson." The book is really embellished by some very good woodcuts of celebrated places, such as the house of Joan of Arc and that of La Fontaine, after drawings taken by the author. But before Mr. Musgrave says any more about the Pucelle, we should recommend him to obtain a sight of M. Octave Delepierre's book, in which it is clearly shown that she died in her bed. This discovery has given every one who desires to think well of humanity unmitigated satisfaction, and it might have saved Mr. Musgrave much virtuous indignation in her behalf. We bid adieu to Mr. Musgrave with best wishes for his happiness and prosperity. May his saddle of mutton be tender, his Stilton ripe, and his bottle of Burgundy in the best condition. Long may he live to be an ornament to the Church, and a shining light among "Christian connoisseurs!"

Christianity and Hinduism: a Dialogue, &c.

Bell and Daldy.

ONE of the best characteristics of the intellectual temper of the present time, is revived zeal for Plato and Platonism. There had previously been among us an almost groveling predominance of merely physical and utilitarian philosophy. It is true that the advancement of the knowledge which deals with the world of matter is, *per se*, a legitimate subject for national pride; but the knowledge, which scans the world of mind and soul, is of a far higher order, and a just proportion should be maintained between the two. An earnest devotion to Plato is the surest proof that the higher knowledge is rightly prized. The remarkable lectures on Greek philosophy, by the late Prof. Archer Butler, of Dublin, which were edited by Prof. Thompson, of Cambridge, are among the principal signs and causes of the reanimating and reopening of the Platonic school. Dr. Badham's edition of the *Philebus*, Wayte's edition of the *Protogoras*, the excellent translation of the *Republic* by Davies and Vaughan, and Prof. Blackie's *Essay on Plato* in the Edinburgh Essays also attest and promote the same movement. Professor Blackie is probably right in the prediction with which he concludes his essay, that Plato will be "the favourite author of the men who read Greek, in the very delicate and difficult transition epoch of the national speculation on which we seem to be entering." The work before us, though not Platonic in title, is Platonic in

spirit and in style beyond any other that has long appeared in England. It bears no author's name; but is well known to be the work of the Rev. Rowland Williams, of King's College, Cambridge, who is now Professor of Hebrew at Lampeter. It purports to be narrative of a conversation once heard at Conjeveran between two English clergymen and some learned Hindús, who disputed about the true knowledge of the Supreme Being. Two of the Asiatics hold the faith of Brahman (though with some important differences of doctrine); a third is a conductor of the worship of Buddha, who is on his way from Ceylon to Nepal. The descriptions given of the two great creeds of the East, and of the chief systems of Oriental speculative philosophy, are the most clear and the most candid that we have ever met with. Especially the information, which is here given respecting the origin, the progress, and the character of the worship of Buddha, will richly reward every reader, who takes any interest in knowing what the religion is, which is followed (in various forms) by more than three hundred and sixty millions of his fellow-creatures; and which, if an election between conflicting creeds were to be settled by universal suffrage, could almost outvote Christianity, Mohammedanism, and Judaism put together.

Another interlocutor is introduced under the name of Wolff, who is supposed to be a German physician, employed by some European government on a scientific mission in India. Wolff is a physical philosopher of the "Vestiges of Creation" school, and also a metaphysical Hegelian. Wolff assails the common Theism of the others, and is snubbed by them all round. This is the most feebly executed part of the book. Wolff's character is not well conceived; for, the union of French materialism and of German transcendentalism in the same individual is improbable. He is made to talk weakly and (what is strange) he is weakly answered. Of course his main argument against the old theological proof from special Teleology, is the "Condition of Existence" argument. But the great answer to this, the argument of "Typical Forms," is by no means adequately wielded. It is used (p. 202—210) with great beauty of language, and Mr. Williams rightly says that all truly philosophical Realists, from Plato to Abelard, have felt what evidence this is of "the pre-existence of Divine thoughts, or creative foresights, to which things severally correspond, as the statue to the sculptor's conception." But the sciences of geology, of comparative anatomy, and morphological botany, have of late years done so much in the discovery of premortuary germs, and of perfected homologies, that much more ought to have been made by Professor Williams of the grand Kosmical Proof, to which Plato in the "De Legibus" rightly appeals as one of the two chief testimonies of the Supreme Being.

Many portions of the work before us involve doctrinal questions, which are not fit subjects for discussion in our journal. But out of numerous passages of exquisite beauty, both in conception, in diction, and in the true Platonic temper and rhythm, we select one, which is the prelude to the comparison which Blancombe (one of the English parties to the dialogue) is made to institute between the Christian, the Brahminical, and the Buddhist creeds. One of the Hindús, Vidyachára, has professed to feel a difficulty in taking part in such a comparison, because it will not pro-

ceed on his own sacred books, as foundations for all reasoning; and he is unwilling to participate in questioning their authenticity, even for the mere purpose of argument—

"Well, I too have a difficulty in beginning this argument," said Blancombe, "and it is of the same nature as yours, though not exactly the same thing." "What is your difficulty?" asked Sadánanda. "It is a doubt," answered Blancombe, "whether we are going to begin rightly." "How so?" asked the other. "Why," he replied, "every place, and in the same way, every truth seems to have a road leading to it, and many which lead away from it. Just, then, as a man would not reach Benares by walking towards Seringapatam, so we are not likely to find the true religion, if we look for it in an irreligious manner." "You mean in an unreligious spirit?" again asked the other. "Just so," he answered, "that is part of my meaning; for one reason why mankind so often miss the truth, seems to be that they set out with some principle of falsehood in their minds; and when they have called their corrupt passion, whatever it may be, by some holy name, they think it religion." "Then you mean to say," asked Sadánanda, "that we must try to purify our minds of prejudice, and must come with a sincere love of truth, though it may happen to contradict whatever we have been accustomed to believe?" "I mean that," replied Blancombe, "and something more. For even our past belief, if it has led us in any way to worship God, must have been to us in some measure a way of access to Him. Supposing, then, we should lose such a belief without opening up any better way in the course of our inquiry, there may be danger of our becoming more remote from God than before. Hence, I would hardly advise any man anywhere to enter upon intellectual speculations as to the religion which has hitherto controlled his thoughts, without earnest prayer that the eternal and unseen Being, whom we confess to be imaged by all sorts of worship, though in a distorted mirror by most of them, would either enable him to hold fast whatever is good in his present faith, or else lead him into something far better. Let the Brahman, for example, pray the text of the Gayatri, praying for the most spiritual light of the Divine Ruler to illuminate his mind; and do you in the same way entreat the Preserver of the World to preserve you from mental evil, and to purge the gaze of your soul; and let the Saugata also endeavour both to purify his intelligence, and to associate it with deep feeling of that which is most Divine about us. For not without such prayers and aspirations do I think it either safe or holy to go about criticising the objects of our faith, and comparing those of other men."

Socrates himself would have felt thus on such a subject, and the expression is worthy of the thoughts. Generally speaking, the book is written with great accuracy; but there is a slip of the pen in the chronological table at the end of the seventh chapter, which Professor Williams had better correct at the first opportunity. He there tells us that in the year 609 B.C., the Phoenician sailors of Pharaoh Necho circumnavigated the globe. All who know the high scholarship of the author, as evidenced by his career at Cambridge, will readily understand that he was thinking of the celebrated Peripus of Africa, which is narrated by Herodotus; and that the words "the globe" were accidentally employed. But other readers may be more ignorant, and more uncharitable; and especially many of those who will be apt to take offence at the date given by Mr. Williams in the same page to the production of the Book of Daniel and the later Psalms. Such critics, if they are able to detect the error about the Phoenician voyage, will parade it pompously as a proof of the author's incompetency to deal with either pagan or sacred history. The truth is, that with the

exception of this single inadvertence, the epitome of dates which we have here given is remarkably well chosen and suggestive.

Memoirs of Sir Robert Peel. By M. Guizot. Bentley.

SIR ROBERT PEEL could hardly have found a fitter biographer than M. Guizot. The events in which he took an active part are still of such present interest that no English statesman could be expected to view them dispassionately; and few foreigners understand the details of our parliamentary government sufficiently to form anything like an accurate estimate of our political controversies. Monsieur Guizot, though he evidently regards his English contemporary with great admiration and esteem, is, from his position as a foreigner, necessarily in great measure exempt from the undue partialities and animosities engendered in the breasts of those who are actually engaged in political contests. He is not blind to the defects of his hero, nor to the good qualities of his adversaries. He was bred in the constitutional school of statesmen and political economists, whom the liberal and philosophical Louis XVIII. gathered around him in the early years of the Restoration. He studied the principles of English parliamentary government with a deep and intelligent attention, and endeavoured, in vain as it turned out, to naturalize them in his own country under the auspices of the Citizen King. To him we mainly owe that *entente cordiale* between the two countries which has happily survived the dynasty he served. Moreover, when Minister at the Court of St. James's, he had opportunities of personally observing the progress of events at the most critical period of Peel's career. When we add to all these qualifications, that he possesses a mind at once practical and philosophical, elevated sentiments, a style severe almost to fastidiousness, and practised skill in the art of composition, we have enumerated some of the qualities brought to bear by Monsieur Guizot on his task as biographer of England's greatest modern statesman.

When we say "biographer," we do not mean that Monsieur Guizot has gathered together Sir Robert Peel's private letters, or entered into the details of his private life. His memoir is almost entirely confined to the deceased statesman's parliamentary career. It is a masterly sketch of the great political contests which have agitated the country since 1830, seen from a point of view which none but a foreigner could occupy, and none but a foreigner with Monsieur Guizot's advantages could adequately avail himself of.

It has been said that "the boy is father to the man," and never was the truth of the maxim more clearly illustrated than in the life of Peel. Without going so far back as his school-boy days, when, according to Lord Byron, he was distinguished rather by conscientious industry and general good conduct than by brilliant talents, or that impulsive generosity which wins the affection of school-fellows, we may observe how the germ of his future career was contained in his very start in life. The following anecdote, for which Monsieur Guizot says he has good authority, explains most of the phenomena of his character and conduct:—

"It is said that, in 1809, when he entered the House of Commons, his father, old Sir Robert Peel, went to Lord Liverpool, and said to him:—"My son, you may be sure, is a young man of rare

talent, and will one day play an important part; but I know him well; at bottom his tendencies are Whig; if we do not immediately enlist him in our ranks, he will escape from us; give him something to do, he will serve you well, but you must make sure of him without delay."

What a heavy responsibility does that man sustain who attempts to thwart or control the convictions of another! If young Peel had been suffered to follow the bent of his own inclinations, what inward conflicts, what unmerited obloquy, what bitter persecutions might he not have been spared! The ablest statesman in England, he would not have found himself at the end of his career distrusted by the Whigs, to whom he was personally obnoxious as the leader of their adversaries, and hated by the great body of the Tories, whose principles, whether rightly or wrongly, he had betrayed. But his father had determined for him that he should be a Tory. With this view he intrigued for him; and the inclinations of Peel himself, naturally somewhat timid and intolerant of the vulgar elements of the reforming party, probably seconded his father's views. While his tastes, his prejudices, his early associations, were thus on the side of the Tories, his convictions were with the reformers. The "outcome" was, that though he had conferred greater benefits on the country than all the Whigs and Tories put together—though his talents, natural and acquired, were infinitely greater than those of any of his contemporaries—though he was actuated by a higher sense of public duty than most statesmen, and had gained the respect of every man in England except a few of the most obstinately prejudiced, he found himself finally thrown out of the game of politics, and a mark for the sarcasms of inferior men of all parties. It was not his change of opinion that produced this result. Other men have changed their politics, and sat with impunity on the Treasury benches with men to whom they had been most fiercely opposed. Peel's own vindication of his change of opinion is conclusive:—

"But, whether holding a private station, or placed in a public one, I will claim for myself the privilege of yielding to the force of argument and conviction, and acting upon the results of enlarged experience. It may be supposed that there is something humiliating in making such admissions:—I feel no such humiliation; I have not so much confidence in the capacity of man to determine what is right or wrong intuitively, as to make me feel abashed at admitting that I have been in error."

These are noble sentiments, but they do not apply to Peel's case in the essential point. Though he finally became convinced that to inflict civil disabilities on any class of men because of their religious conviction is an injustice and a mistake; though an enlarged experience proved to him that the principles of free-trade were theoretically just and practically expedient; yet it did not follow that he ought to carry out these principles by means of the power conferred upon him on the understanding that he was to oppose them. Perhaps he despised his party too much, and was too thoroughly convinced of the justice and the expediency of his own views for the welfare of the public to be influenced by a sense of his obligations to his party. But it is a great mistake for any man to suppose that public duty can make it necessary for him to disregard the dictates of political honour. After all that has been said upon the subject, no one can fail to acknowledge the justice of the argument which M. Guizot has placed in the mouth of an objector:—

"While doing full justice to the moral character of Sir Robert Peel, many good judges nevertheless deplore his political faithlessness; after having, they say, had the merit of reconstructing the Conservative party, he dissolved it with his own hands. When he changed his opinions, and recognised necessities which he had not foreseen, he ought to have retired from power, and stated his motive for so doing, instead of making himself, as he did, the active and decisive promoter of ideas and measures which he had long opposed."

Yes; but if he had left it to his adversaries to work out the problem of free-trade he would have acknowledged himself defeated, and given them an unmixed triumph. It was part of his character to prefer isolation and hatred to the humiliation of a defeat. Pain of any kind he could not endure; and what is equal to the anguish of wounded self-love? The sarcasms of his friends whom he had dragged through the mire were nothing compared with the triumph of his opponents. He therefore determined to deprive the latter of the merit of carrying free-trade principles, and declared that their ascendancy was due, not to himself, not to his old enemies the Whigs, but to Richard Cobden, a new man with whom he could feel no rivalry.

The self-worship, if we may use the term, which formed such a leading trait in Peel's character, is prominently, though unintentionally, brought out in this sketch. Monsieur Guizot frequently met him at court, and observed in his deportment a stiffness, a constraint, and a want of ease, which denote a proud self-consciousness. He was not at home in general society. Even in his family he could not divest himself of the solemn grandeur of a man always occupied with a sense of his own dignity, and fearful that it might by any accident be lowered. M. Guizot describes his private life as—

"Altogether a beautiful domestic existence, grand and simple, and broadly active; in the interior of the house an affectionate gravity, less animated, less expansive, and less easy than our manners desire or permit Out of doors, between the landlord and the surrounding population, a great distance, strongly marked in manners."

With all this "grandeur" and "distance," if Sir Robert Peel had mingled a little of the "expansive" nature of the real old aristocracy of birth he would have lost nothing of true dignity, and he would have been infinitely more beloved by his dependents, his family, and his party. Just as a man may "give all his goods to feed the poor," and yet not have "charity," so a statesman may make the most beneficent laws for the benefit of the people, and yet his heart may be shut up in a proud self-sufficiency and disdain of his fellow-men.

This same want of sympathy with men was the cause of all his political errors. It made him suspicious in his dealings with foreign courts. Speaking of his conduct in the negotiations respecting the "right of search," Monsieur Guizot observes:—

"It was more particularly in the naturally restless and distrustful mind of Sir Robert Peel that these suspicions fermented."

Again:—

"It was one of his faults to be too solitary, and to consider himself, and himself alone, too much in the midst of his adherents. Public life in a free state demands greater sympathy and devotedness; a party-leader owes himself not merely to his principles and his cause, but also to his political friends, and he can keep them zealous and faithful only so long as he shows himself jealous of their honour, and ready to fight for them as well as for

himself. I may add, that Sir Robert Peel felt too much repugnance for the conflict when it assumed the character of bitter and insulting personality ; it offended his dignity."

Speaking of the tributes paid to Sir Robert Peel's memory, Monsieur Guizot observes :—

"Beneath a cold and stiff exterior, without brilliancy of imagination, and without expansive abundance of disposition, Sir Robert Peel possessed and had displayed the qualities, I should rather say the virtues, which excite and justify the affectionate admiration of peoples."

This unsympathizing self-sufficiency was indeed the source of Sir Robert Peel's political miscarriages :—

"This judicious politician, this skilful tactician, this consummate financier, this reasoner, who had so marvellous a knowledge of facts, this orator, who was often so eloquent and always so powerful, did not know how to live on intimate terms with his party, to imbue them beforehand with his ideas, to animate them with his spirit, to associate them with his designs as well as with his successes, with the workings of his mind as well as with the chances of his fortune. He was cold, taciturn, and solitary in the midst of his army, and almost equally so in the midst of his staff. The day came when he had to demand great concessions from his friends, not for himself, for he sought none, but for the public interest which he had warmly at heart. He found them cold in their turn, not prepared to yield, and strangers to the transformation which he had himself undergone."

The same want of sympathy with the ordinary feelings of humanity which was the bane of his political life, showed itself in his proud refusal of all the honours which his sovereign and his country were anxious to shower upon him. A peerage, it is true, would have been fatal to his political influence; but nothing but the most overweening pride could have prompted his rejection of the Garter which was offered him by the Queen, or the clause in his will which forbade his children's acceptance of any token of the nation's gratitude to their father. His excessive dread of bodily pain, his fear of lowering his dignity, even in the bosom of his family, and the acute anguish which he suffered from the attacks of a man immeasurably his inferior—all point to the same radical defect in his character, a defect which was the bane of his happiness, and apparently the cause even of his death. A man less completely wrapped up in himself would have thought nothing of the pain of having his rib and his collar-bone set by a surgeon, and would probably have been in his place in the House in the course of the fortnight after his accident. But we cannot have everything. It is enough that Sir Robert Peel initiated a new line of policy, under the auspices of which religious intolerance, it is to be hoped, and party prejudice will gradually die away, and the material prosperity of this great empire receive daily accession.

In this most important and entertaining volume, M. Guizot traces the gradual development of liberal principles in the mind of Sir Robert Peel, as shown in his speeches at different epochs. He suffers the great statesman himself to unfold his opinions in their progress towards maturity. And it is curious to observe how accurately the result accords with the memoirs which have been since published by Lord Stanhope and Mr. Cardwell from the manuscripts of their deceased friend. Indeed, M. Guizot's sketch forms an admirable commentary on these documents. We should gladly, did space permit, extract some excellent observations

on Mr. Disraeli, O'Connell, Lord George Bentinck, and that ill-used nobleman, Lord Aberdeen, to whose sound judgment and simple amiable character the author does ample justice. The account of the visit of Louis Philippe to Drayton Manor soon after the Revolution of 1848 would also amply justify quotation. But there is a passage of such extreme interest to all English readers as to claim the precedence of everything else. The following sketch of the present position of our aristocracy is equally important and just, and with this we will close our notice :

"The aristocracy are now merely the governing class; the great public offices are in their hands; but they discharge the duties of those offices under the influence, with a view to the interests, and in accordance with the opinions, of the country at large. After 1838, the monarchy was closely connected with one or other of the two great aristocratic parties—with the Whigs, as long as the Protestant succession and the cause which had triumphed in 1838 were in question; with the Tories during the struggle, first of all against the independence of the American colonies, and afterwards against the French revolution and the empire of Napoleon. It is now liberated from these ties; it has recovered, in its relation with political parties, not indeed domination, but independence; it has resumed its office as a mediating and moderating power, at once superior and popular. Less absolute than ever, it nevertheless enjoys more fully than ever its constitutional power and rights.

But the English democracy has changed its character far more than the other social powers. In 1823, in reference to the French intervention in Spain, M. de Talleyrand said in the Chamber of Peers: 'Il y a quelqu'un qui a plus d'esprit que Napoléon, plus d'esprit que Voltaire; c'est tout le monde.' It might be said at the present day, even with regard to England: 'There is one who has more power than the Crown—more power than the aristocracy—and that is everybody.' And when we say everybody, we name the democracy. Where does it begin? Where does it end? By what visible signs is it distinguished from the other elements of society? No one can tell; but this is of little consequence; though difficult to define, the fact is neither less certain nor less powerful on that account. The most diverse elements enter into the composition of the modern democracy—members of the wealthy classes and of the poorer classes, of the educated classes and of the ignorant classes, masters and workmen, Conservatives and innovators, friends of power and enthusiasts for liberty, many aristocrats even, detached from their original class by their manners, and by their aversion to the restraints and duties which aristocracy imposes. And the position of the English democracy is not less changed than its composition—it no longer limits itself, as in former times, to defending its liberties in case of need, and to exercising an indirect and remote influence over the ruling power; it regards public affairs as its own, keeps assiduous watch over those who transact them, and if it does not govern the State, it rules the Government."

On the whole, this is rather a satisfactory state of things. People sometimes do not make the best use of what belongs to them, but that every one should manage his own affairs is found, notwithstanding, to answer best in the long run. And so, we think, the affairs of the nation are likely to be conducted best when the nation itself looks after them.

Le Roi des Montagnes. By Edmond About.
Paris: Hachette.

Or all the young men of France who are now labouring in the field of light literature, none has been so successful as M. Edmond About. Three or four years ago his name was un-

known, and it is now famous; and his popularity is so great, that newspapers dispute for his *feuilletons*, and publishers for his books. His success is not difficult to account for. He does not, as at least eleven of every dozen of his contemporaries do, imitate Balzac, Sand, or Sue; he takes a kind of genial view of human life, and does not present even Parisian society as composed only of men who are vicious and women who are frail. He has all the *verve* and freshness of youth; his style is remarkably sprightly, graceful, and fascinating. Of the *esprit* for which his countrymen are noted, he has an abundant share, and he makes a brilliant use of it; his works are just of the right length to be read in a spare hour or two; and lastly—a thing that can be said of few French novelists—he introduces no incidents which even young ladies skip, and actually writes not a line which even the most fastidious could wish to see blotted.

M. About was for some time attached to the school which the French government maintains at Athens; and his residence in that city gave him the opportunity of making himself intimately acquainted with the manners and customs of the modern Greeks. He, after his return to France, wrote a volume on the Greek court and aristocracy, which was very entertaining and instructive without. The book before us is another product of his residence in Greece—it deals with the brigandage which has so long been a scourge in that unfortunate country, and which has contributed not a little to the unenviable reputation it bears in Europe. It is not, however, as a mere narrative of brigand exploits, though as such it is full of spirit, and in parts approaches the marvellous, that the work has interested us; but as a curious picture of a class of society, and of a state of things in Greece, of which the people of Western Europe, and especially the English, have scarcely any idea.

The hero of the book, Hadji Stavros, the king of the mountains, though he robbed and pillaged, and extorted ransoms, and burned and murdered, like an ordinary brigand, is described as possessed of commercial sagacity, and as a personage of a certain political importance, with whom even a minister of the crown did not disdain to negotiate.

"To amass for his daughter a royal fortune he studied the question of money, on which he had formerly entertained too primitive ideas; and instead of collecting his funds in his coffers, he placed them out at interest, learned all the tricks of speculation, and studied the rise and fall of the funds in Greece and abroad. It is even said that struck with the advantages of the joint-stock principle, he contemplated starting a company in shares for carrying on brigandage. He several times visited Western Europe, under the guidance of a Greek of Marseilles. During his stay in England he was present at an election in a rotten borough in Yorkshire, and that noble spectacle caused him to make profound reflections on constitutional government and its profits. He returned to Greece, determined to turn to account the institutions of his country, and to make a revenue from them. To serve the opposition he burned down a good many villages; and he destroyed several others for the interest of the conservative party. When it was desired to overthrow a ministry, it was only necessary to apply to him; he proved by irrefutable arguments that the police regulations were bad, and that security for life and property could only be obtained by changing the Cabinet. But on the other hand he gave severe lessons to the enemies of order by punishing them in the way in which they had sinned. His political talents made him so well known that all parties

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held him in high esteem. His counsels in election matters were almost always followed ; so that contrary to the principle of representative government, which requires that one deputy shall express the will of several men, he was represented by thirty deputies. An intelligent minister, the celebrated Rhaletis, thought that a man who meddled so much with the machinery of government would end by deranging it ; and he attempted to bind his hands by golden bonds. He gave him a rendezvous at Carvati, between the Hymettus and the Pentelicus, in the country house of a foreign consul. Hadgi Stavros went there without escort and without arms. The minister and the brigand, who had known each other for a long time, dined together like old friends. At dessert Rhaletis offered him a complete amnesty for himself and his band, a commission as General of division, the title of Senator, and 25,000 acres of forests. The brigand hesitated for some time, and at last replied in the negative. 'I should perhaps have accepted twenty years ago,' said he, 'but at present I am too old. I cannot at my age change my manner of living. The dust of Athens would not suit me. I should go to sleep in the Senate, and if you gave me soldiers to command I should be capable of firing my pistols at them from the force of habit. Return, then, to your own affairs, and leave me to attend to mine !' Rhaletis endeavoured to enlighten the brigand to the infamy of his calling, but Hadgi Stavros laughed, and said, 'If, neighbour, we were to write a list of our iniquities, whose would be longest ?'

In Greece, it appears, brigands are by no means so picturesque as they are represented on the stage :—

"Brigands are a good deal dirtier than is generally supposed. The eight rascals who placed themselves in a circle round us were so exceedingly dirty that I would rather have presented them any money with tongs than with my hand. We might guess that their bonnets had once been red, but washing itself could not have shown what was the original colour of their clothes. All the rocks of the kingdom had stained their kilts, and their jackets bore a specimen of the different soils in which they had reposed. Their hands, their faces, and even their mustachios were of a reddish grey, like the ground on which they stood."

Greek brigands are prudent :—

"Each man employs his share of booty and his pay as he pleases. Some invest their money in trade ; others lend it on mortgage of houses at Athens ; but no one spends it in waste."

They are pious, too :—

"I remarked that all the brigands observe religiously the law of abstinence. It was the eve of Ascension Day, and these men, the most innocent of whom had at least the murder of one man on his conscience, would not have eaten even the breast of a fowl. To carry off, as they had done, two English women by main force seemed to them a trifl ; and they thought that one of the women had sinned much more gravely in eating lamb on the day before Ascension Day."

Again :—

"I ascended the staircase which led to the spot set apart for the king of the brigands, and there a more curious spectacle than I had yet seen met my eyes. The monk, in splendid robes, was celebrating divine service with imposing dignity. The brigands, some of whom were standing, some kneeling on the ground, and all of whom were uncovered, were changed into saints. One devoutly kissed an image painted on wood ; another signed himself incessantly with the sign of the cross, as if he were performing a task ; the more fervent bent their foreheads to the ground and swept the earth with their hair. The young chiboudi of the king passed amongst the congregation with a plate, saying, 'Give alms ! Who gives to the church lends to God.' Hadgi Stavros, who was standing near the altar, made room for me near him. He held a large book in his hand, and judge my surprise when he chanted the responses ! He was actually officiating as assistant to the priest!"

The brigands gave the monk a tenth of their booty, and he accepted it as a matter of course, as a tithe due to the church : yet he was not, strictly speaking, an accomplice of brigands :—

"The good man thought of nothing else than chanting his prayers, taking care of his bees, selling his honey, collecting the revenues of his convent, and living in peace with everybody. His intelligence was narrow, his knowledge null, and his conduct innocent as that of a well-regulated machine. I do not think he was able clearly to distinguish good from evil, or that he thought there was great difference between a thief and an honest man. He took four meals every day, and never got more than half-drunk. On the whole, he was one of the best monks of his order."

Brigandage, it seems, is regarded with a certain sympathy by the Greeks ; and Hadgi Stavros thus speaks thereon :—

"Our profession would be a disgraceful one if it were exercised clandestinely, but I exercise it publicly, and fear no one. If you read in the newspapers that the authorities are looking after me, be assured that it is a parliamentary fiction,—they always know where to find me. I fear neither the ministers, nor the army, nor the courts of law. The ministers all know that by a single gesture I could change the cabinet. The army is on my side, and gives me recruits when I want them ; I take from it soldiers and supply it with officers. As to the judges, they know my sentiments for them : I do not esteem them, but I pity them. Poor and ill paid, they can scarcely be expected to be honest. I feed some of them ; I clothe others ; I have hanged very few in my life ; and am, taken altogether, their benefactor. * * * Throughout all this kingdom I am an object of fear, or friendship, or admiration. I have made many people weep ; and yet there is not a mother who would not wish to have a son like Hadgi Stavros. A day will come when learned men will write my history, and the islands of the Archipelago will dispute the honour of having seen my birth. My portrait will be in every cottage, by the side of the sacred engravings purchased on Mount Athos!"

Farther on we find that the officers and gendarmes sent to arrest the king of the mountains are in connivance with him, and receive a portion of his booty ; and that brigand and officers gravely settle between them the terms in which the latter shall report their expedition to the government. In the course of the narrative, too, many little circumstances which are interesting are mentioned. Here are a few taken at hazard :—

"Nine-tenths of the girls of Athens are ugly.

"Love of dress is the most incurable plague of Greek society. Peasant girls pierce holes in coins, string them together in the form of a cap, and wear it on holidays. They carry their fortunes on their heads. The girls of towns spend theirs in shops, and wear it on their persons.

"All Greek monks bear the designation of 'good old man,' whatever their age. 'The good old man' we were introduced to was twenty-five years of age, fat and merry. He was dressed like a peasant, but his bonnet, instead of being red, was black, and it was that colour which caused us to recognise him as a monk.

"The king of the brigands, with a look of scorn, said to one of the gang who had pilfered something from his comrades, 'Go and make yourself a judge ! You are fit for nothing else !'

Enough has now been quoted to prove that this book really throws a good deal of light on the manners and customs both of Greek brigands and the Greek people. The framework on which the revelations are hung form, as we have intimated, a spirited and entertaining story. The personages who figure in the tale are well drawn. One of them, an elderly Englishwoman, is, to be sure, in personal appearance a mere repetition of the grotesque

caricature which has figured as the type of the Englishwoman in French novels and plays time out of mind ; but she is made to talk as an Englishwoman would talk. She is, for instance, carried off into the mountains by the brigands, and when summoned to send to her friends at Athens for a ransom, she gives this truly English message :—

"Tell them to run to the embassy to demand our release ; to go to the admiral at the Piraeus ; to complain to the Foreign Office ; to write to Lord Palmerston ! We will be taken from here by force of arms, or by the force of policy : but not a penny will we pay for our liberty!"

The Annals of England. An Epitome of English History. Vol. III. J. H. and J. Parker.

The proposal of the Master of the Rolls, submitted to the Government, for the publication of a select series of our national historical records, is one which commends itself to universal approval. When the project was formerly set on foot of publishing the 'Monumenta Historiae Britanniae,' the grandeur of the scheme was flattering to the national pride, but from the first there were misgivings as to its being carried out, as it would require an outlay which the British Parliament, unaccustomed to such undertakings, would refuse to sanction. The result was what might have been anticipated, but we have no wish to dwell on past failures and disappointments. We have fallen on better times. The administration of the Department of Public Records is very different now from what it was before the appointment of the State Paper Commission and the Record Commission. A more enlightened and liberal feeling prevails with regard to the national archives, and the recent labours of the official guardians of the public Records have justified the trust reposed in their administration. The publication of the Calendars of State Papers has inaugurated a new epoch in this branch of the public service, and the manner in which that work is being carried on gives confidence in the ability and judgment with which the present proposal regarding the national historical monuments will be executed. Let us not, however, undervalue the results of the labours of private scholars and of learned associations in the same field, by means of which the study of our national history has of late years assumed a new aspect. Not to speak of the works of individual archaeologists and historians, such as Sir Francis Palgrave and Mr. Kemble, various literary societies have contributed most important materials for the elucidation and illustration of our national history. The first place among these is due to the English Historical Society, which commenced its operations in 1835, on foreseeing the suspension of the 'Monumenta Historiae Britanniae.' It was under the auspices of this Society that Mr. Stevenson published the works of Gildas, Nennius, Beda, and Richard of Devizes ; Mr. Coke, 'Wendover's Chronicle' and its Appendix ; and Mr. Kemble, the 'Codex Diplomaticus Aevi Saxonici.' The Society of Antiquaries, in their 'Archæologia' and in the 'Archæological Journal,' has brought to light many valuable historical documents relating to different periods of the national annals. A full list of the early papers is given in the 'Monuments,' and within the last few years new contributions of the highest historical interest have been added to the

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'Archæologia.' Such are the communications of the late Sir Henry Ellis on the Defeat of Spanish Armada, on the principal Expeditions of the English Fleets between 1588 and 1603, and the papers relating to the proposed Marriage of Queen Elizabeth with the Archduke Ferdinand; Mr. Akerman's paper on the Condition of Britain from the Descent of Cæsar to the Coming of Claudius; and the Astronomer Royal's dissertation on the Places of Cæsar's Departure from Gaul and his Landing in Britain; and on the Battle of Hastings. The publications of the Camden Society, the Bannatyne and Maitland Clubs, the Hakluyt Society, the Parker Society, and other literary associations, have supplied many new and remarkable materials of English history. The State Papers, letters, and contemporary memoirs, printed either at the public expense or by the enterprise of authors and publishers, have occupied ground which will greatly limit the sphere to which the labour of the Master of the Rolls, in his projected series of national records, may be usefully directed. How far these official and private researches in the national archives are already available for popular use, may be seen in the excellent Epitome of English History, published by the Messrs. Parker of Oxford, now completed in three small octavo volumes, under the title of the Annals of England. The death of Queen Anne and the accession of George I. is the period at which the history closes, for the reasons thus stated by the author:—

"It has appeared advisable to close this work with the accession of the House of Brunswick, which was the practical assertion of principles recognised as constitutional, though long neglected, at the Revolution of 1688. The English government, both in theory and practice, then underwent, as we trust, its last great change, and it thus became so very different from what it had been since the Saxon time, that it cannot be suitably depicted without altogether another course of reading from that required to speak of the Stuarts, the Tudors, and the Plantagenets. Limited monarchy, parliamentary reform, sanitary improvements, free trade, railways and stock-jobbing, have little in common with prerogative, acts of attainder, the conquest of France, or the Crusades, and they demand other heads and hands for their impartial discussion."

From the space over which the Annals extend, the editor has not attempted to write a consecutive narrative, which must necessarily have been superficial and meagre, but has put the matter literally into the form of an epitome or chronicle of events, literary style being entirely sacrificed to the extent and authenticity of the historical facts presented. These have been gathered with no small labour from contemporary writers, the Rolls of Parliament, and other public records. The works of Tyrrel, Rapin, Carte, Henry, Lingard, Turner, and other learned historians, have been consulted, but no statements found in them have been adopted at second-hand. The lists of original documents, published and unpublished, form an acceptable part of the work as a book of reference. In noticing the first volume, at the time of its appearance, we expressed our satisfaction at the production of a work so superior to the ordinary manuals of English history in the hands of students. Hume's History, and Goldsmith's Abridgement, may still be in favour for the charm of their style, but where an accurate knowledge and correct idea are sought of the leading events that make up the chain of our national history, the student cannot do better than have recourse to the 'Annals of England.'

PUBLICATIONS RECEIVED.

Introduction to Cryptogamic Botany. By the Rev. M. J. Berkeley, M.A., F.L.S. H. Baillière.
Louis Napoleon, Emperor of the French: a Biography. By James Augustus St. John. Chapman and Hall.
England and Russia, Natural Allies; or, Distant Views of Political Economy. By Bernard Moncrieff. Edinburgh: T. C. Jack.

Cathedral Petri: a Political History of the Great Latin Patriarchate. Books I. and II. By Thomas Greenwood. C. J. Stewart.

Christianity and Infidelity: an Exposition of the Argument on both Sides. By S. S. Hennell. Hall, Virtue, and Co.
Three Years in California. By J. D. Borthwick. Blackwood and Sons.

Going Abroad; or, Glimpses of Art and Character in France and Italy. By Nona Bellairs. C. J. Skeet.

The Annals of England: an Epitome of English History from Contemporary Writers, &c. Vol. III. J. H. and J. Parker.

Thought and Study in Europe, from the Foundation of the Universities to the Reformation. Bell and Daldy.

Morning Clouds. Longman and Co.

A Manual of Religion and of the History of the Christian Church. By Karl Gottlieb Bretschneider. Translated from the German. Longman and Co.

The Spiritualist; being a Short Exposition of Psychology. By D. F. G. L. Booth.

A Few Words in Defence of Tobacco; or, a Plea for the Pipe. By 'Cavendish.' Baily Brothers.

The Scripture Doctrine concerning the Sacraments, and the Points connected therewith. By Richard Whately, D.D. John W. Parker and Son.

Sabbath Evening Readings on the New Testament—Romans. By the Rev. John Cumming, D.D. Hall, Virtue, and Co.

Consolations; or, Leaves from the Tree of Life. By the Rev. John Cumming, D.D. Hall, Virtue, and Co.

Woman, the Glory of the Man. By the Rev. J. Watts Lethbridge. T. Richardson and Son.

Poems. By Lewis Gidley. J. H. and J. Parker.

Proverbs Illustrated. By Mrs. Alfred Gatty. Bell and Daldy.

Magdala: a Day by the Sea of Galilee. By the Rev. S. C. Malan, M.A. Masters.

So far as Mr. Moncrieff's treatise declares the desirableness of peace and amity between England and Russia, it will carry the sympathy of almost every reader. For the sake of commerce and industry, as well as for social progress, and the general welfare of humanity, hostilities between these two great empires must be ever deplored. But when the alliance of England and Russia is advocated in preference to, and as incompatible with the Anglo-French alliance, the statements and arguments of Mr. Moncrieff require to be examined more closely. His book we find to be an elaborate pleading for a studied coolness towards France, and a return to the "natural alliance" with Russia. The *entente cordiale* is pronounced to be now more than ever a superficial and hollow delusion, the French and English nations being, in feelings, traditions, institutions, and interests, utterly and unchangeably hostile to each other. "France," he says, is not like Russia, "a country harmless by its great distance from the British shores; and the flow of English capital into it goes, not as would be the case with Russia, to increase the production of raw materials to be exchanged for English manufactures, but to augment the manufactures, the naval and military establishments of a powerful neighbour, the relentless foe of centuries." Alarm for Russian invasion of India is adverted to, but this is met by the consideration that arsenals, armies, and fleets cannot be prepared but in the presence of all the world, whereas the Anglo-French alliance depends but on the thread between the Tuilleries and Downing-street. Mr. Moncrieff's arguments would be worthy of some attention if what he terms his "distinct views of political economy," were not of a kind altogether alien to the spirit and institutions of this country. If the writer is a German, as some parts of his book seem to indicate, he has yet much to learn about the land of his naturalization or sojourn. Restrictions on commerce, interference with the liberty of the press, resistance to extension of popular influence in the state, the upholding of slavery abroad as necessary to the prosperity of British manufactures—these are among the principles on which Mr. Moncrieff rests his appeals for British sympathy with the great despotism of the north. The "servitude" of the British empire, especially in India, is alleged to be as complete as the serfdom of Russia or the slavery of the United States. Some of the statements with regard to the commercial and in-

dustrial relations of Russia and England are less open to objection than the political part of the treatise, the general result of the perusal of which will not, however, be likely to shake the belief of any reader in the advantage of the Anglo-French alliance. It is at least worth fairly trying whether England cannot remain friendly with both powers, notwithstanding the forebodings and arguments of writers such as the author of this volume.

The *Essay on Christianity and Infidelity*, by S. S. Hennel, is a result of the competition for a prize proposed by George Baillie, Esq., of Glasgow, in the year 1854. For the layman's best Essay against Infidelity, the first prize was awarded to Mr. Macburnie, Bradford, Yorkshire; and a second premium was awarded to Mr. James Clark, Glasgow. The liberal proposer of the prize thereupon offered a further premium for the best Essay, comprising an exposition of the arguments on both sides of the question, presenting an epitome of all relevant facts, arguments, and objections, by Christianity against Infidelity, and also by Infidelity against Christianity. The arguments and replies to be printed on opposite pages, in the form of separate propositions, or statements and counter-statements. On this plan Mr. Hennel's treatise, which gained the prize, presents a comprehensive, lucid, and temperate exposition of the arguments for and against the Christian system, in all the most important aspects in which the subject has been treated in controversy. Many of the statements and arguments being quoted from the works of writers of note on both sides of the argument, Mr. Hennel's volume is useful for reference, as well as in itself an able contribution to the literature of the subject.

Going Abroad is the title of a light and entertaining volume of sketches of travel in France and Italy, by Nona Bellairs. The authoress was accompanied by a brother and sister, and a pleasant tour they seem to have made of it—travelling along the routes most rich in objects of attractive interest, dining at the *tables d'hôte*, visiting the churches, art-galleries, and studios, and keeping a journal, the substance of which is now published. On ground so thoroughly travelled little novelty of observation or remark is to be expected, and the only distinctive merit of the work is the lively genial tone in which it is written. In the notices of the religious ceremonies, the social usages, and the manners and institutions of the places visited, the author shows the spirit of an intelligent, liberal, and cheerful Englishwoman. At this time last year she was in Florence, and says, that as far as could be seen, Lent in Italy is very much like Lent in England. "Parties and dances went on as usual with those who set aside the requirements of the gospel or the precepts of the Church. At one, taking place on a Tuesday, you might find a Catholic priest singing low songs at two dollars each. At another, given by a Catholic on a Sunday, you could see many Protestants doing what we 'protest' to be breaking the Sabbath. Those who fasted we did not see; those who did not, and they were very plentiful, we did." That the author is not bigoted in her Protestantism many passages in her journal show, as when she speaks with enthusiasm of the work of the brethren of the Misericordia in Tuscany, where men of high social position volunteer to perform deeds of charity and kindness which in Protestant England are rarely done except by the vicarious services of mercenary labourers.

A book of a high order of practical ethics, specially addressed to young women, in form of counsel, encouragement, and sympathy, bears the title of *Morning Clouds*, suggested by the lines of Shakespeare, which appear as the motto:—

"This battle fares like to the morning's war,
When dying clouds contend with growing light."

The trials, difficulties, doubts, temptations, habits, virtues, vices, aspirations, and generally the thoughts and feelings of early life, are discussed in sensible and kindly strains, and rather in the spirit of a Christian evangelist than a philosophical moralist. From the pulpit such addresses would indeed be regarded as dry ethical dissertations, but

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it would be well if such topics of daily life and experience were more frequently urged as the application and practical issue of the mere doctrinal expositions and sentimental reflections to which many preachers confine themselves, to the small benefit of their hearers. Thoughtful readers will find useful matter in this volume of lay sermons.

Bretschneider's Lehrbuch is a manual of religious teaching in great favour in many parts of Germany as a text-book in the classes of the Gymnasias and colleges. It holds a middle place between the manuals of the theologian and rationalistic Schools of Theology, and the orthodox formularies founded on the writings and labours of the early reformers. Liberal it may be called, or of German broad church principles. Professing high veneration for revelation in its totality, the details of the revealed record are criticised with more freedom than orthodox receivers of the literalities of Scripture will approve. Thus the history of Jonah is described as being based on historical fact, but largely tinted by poetical or legendary fancy. It is admitted that Jonah may have been an extraordinary envoy from Jeroboam II. to the Assyrian King Phul, to avert a threatened invasion of Palestine. But it is added that history makes no mention of Nineveh ever having worshipped Jehovah; and it is asked, "Was the 'great fish' a ship, distinguished by the sign of a sea monster?" The sketch of ecclesiastical history in the latter part of the work is a concise and candid summary, and the introductory chapters on philosophical or natural theology are terse and logical, though more metaphysical than accords with the usual religious training in English schools.

The Spiritualist undertakes to show that "there are three great truths to dawn upon the world—spiritualism, republicanism, and mesmeric science, a trinity of truth and justice, knowledge and charity." The political part of the thesis is little dwelt upon, the main subjects of the treatise being psychological, and handled in a manner in which enthusiastic vagueness is strangely blended with occasional soundness of opinion and argument. So far as the writer opposes materialism his statements are worthy of attention, and his views on vital and spiritual as antagonistic to physical forces are clear and forcible. But beyond these simple and almost universally understood principles the writer loses himself in confused and vain speculations. Thus, with regard to Mesmerism, he believes that the operator may convey to his patient during the sleep an impression which may be permanent in its effects, and endure when the patient is no longer in a mesmeric state. "A mesmeric promise is seldom if ever broken, and if the engagement is entered into, a moral impression is produced which is ineffaceable." During the sleep the mind is described as becoming more powerful, more pure, more spiritual, more just in its perceptions. "The man known to be false and cunning becomes frank and candid, the stubborn and vain we believe becomes all gentleness and faith." If this were true, parents and teachers, moralists and missionaries may dispense with their long and watchful labours, and bands of mesmericists be ordained by a new apostolic succession to go forth for the regeneration of mankind. The knowledge of Odic force is, according to the Spiritualist, the true psychology, and the practice of it is the effectual principle of ethics. Such is the system which is expounded with much emphasis of typography and enthusiasm of style by the Spiritualist.

The pros and cons of Tobacco Smoking are at present the subject of a controversy more vehement than any that the same question has excited since the days of King James and Sir Walter Raleigh. Some of the novel features of the discussion we may take occasion afterwards to advert to, merely now mentioning that the Plea for the Pipe, by Cavendish, is a temperate statement of the advantages of "the weed" in moderation, with admission of its evil effects when indulged in to excess. The opinions of the principal medical authorities on both sides are cited, partly from the "Lancet," in which journal the controversy has been brought prominently before the profession.

Literary men are interested in the discussion. Although innocent ourselves of the nasty habit of inhaling smoke, we know that the literary profession largely benefits the revenue by the use of tobacco. As to the morality of the habit, it is foolish to denounce in discourteous terms a custom sanctioned by the wise and good of all countries, and men of study and learning may shelter themselves behind such names as Milton and Newton, Parr and Johnson.

Dr. Cumming's Sabbath Evening Readings on the Romans consist of expositions and lectures delivered in the ordinary course of pulpit ministration. They are eloquent, evangelical, and practical. The author's obligations to previous commentators and expositors is duly acknowledged, the works of the American divines, Moses Stuart, Barnes, and Hodge, being especially mentioned as those from which the materials have been largely derived. To the critical work of Alford, Dr. Cumming is also much indebted, and in the doctrinal statements free use has been made of the work of Haldane, the best commentator after Calvin on this portion of the New Testament. The name of Dr. Chalmers might also have been included in the prefatory note of acknowledgment. Without professing originality, which, in such a work, is scarcely to be looked for, Dr. Cumming has the art of skilfully using the labours of learned theologians, and presenting them in a popular form, in a clear and striking style, and with peculiar aptness and felicity of illustration.

From the same prolific author is a volume of discourses on Consolation, or Leaves from the Tree of Life, for the Healing and Comfort of Sorrowing Souls. The treatise is not a systematic one, but in the course of the different sermons there are few of the varieties of human trouble, or the forms and appliances of Christian solace, that are not described by the preacher.

In three pleasantly written and usefully instructive tales, Mrs. Alfred Gatty has illustrated as many familiar proverbs. The Emblem Book, The Footstep on the Stairs, and The Drummer, are the titles of the tales, and the proverbs which form the text of the stories are these, "The rich man loses his child and the poor man his cow," "The way of a fool is right in his own eyes," "God often hath a large share in a little house." It is a most suitable book for introducing into rural or parochial libraries, as well as for family reading, being marked by good sense and kindly feeling, like all Mrs. Gatty's writings.

In Magdala, a Day by the Sea of Galilee, and Bethany, a Pilgrimage, Mr. Malan has narrated, in a pleasing and pious strain, some of the most interesting incidents of a visit to the Holy Land. The work for the most part treats of topics about which innumerable tourists have previously recorded their impressions, but on some points Mr. Malan has ventured on independent comments, as in regard to the site of the towns on the Sea of Galilee. From the local features of the coast, and a critical examination of the narratives of the evangelists, Mr. Malan maintains that the ruins at Ain et-Tin and at Tell Hûm indicate the sites of Bethsaida and Chorazin, while that of Capernaum is described as having been on the shore, midway between Magdala and Ain et-Tin. No vestige of ruins appears there, but this is said to be in accordance with the Divine prophecy, that it would be thrust down to Hades, and its place henceforth know it no more. The reasons are certainly good against the site being fixed either at Ain et-Tin or Tell Hûm, as has been commonly maintained by travellers and geographers.

New Editions.

Lives of the Chancellors and Keepers of the Great Seal of England. By John Lord Campbell, LL.D. Fourth Edition. Vol. II. Murray.

The Rule and Exercises of Holy Living, &c. By Jeremy Taylor, D.D. A New Edition. J. H. and J. Parker.

The Rule and Exercises of Holy Dying, &c. By Jeremy Taylor, D.D. A New Edition. J. H. and J. Parker.

Geography made Interesting, by means of Inductive Interrogation. By James J. Gaskin. A New Edition. S. J. Machen.

THE second volume of Lord Campbell's series

continues the lives of the Chancellors from the death of Cardinal Wolsey to that of Lord Chancellor Ellesmere. This volume contains, amongst others, the life of Sir Christopher Hatton, the favourite of Queen Elizabeth, and the still more important biography of Lord Keeper Bacon.

The new editions of the *Holy Living* and *Holy Dying* of Jeremy Taylor, present these favourite devotional treatises in a convenient form, and in beautiful typography. The text is given complete, without alteration or omission, according to the earliest and best editions; but some of the marginal illustrations from the Greek and Latin classics, and from patristic theology, are omitted. On the other hand, the Scripture references have been carefully corrected, and considerably increased in number, making these editions more adapted for popular use as manuals of study and devotion. Learned and academic readers will, however, regret the omission of the classical quotations which add to the pleasure of reading the old editions.

The distinctive features of Gaskin's Geography made Interesting, which recommend it as an excellent elementary manual, are the catechetical form of the treatise, the progressive nature as well as the useful information of the lessons, and the frequent extracts from books of history and travel, in footnotes, descriptive or illustrative of the questions and answers in the text. The defect of the book, which ought to be remedied in future editions, is the absence of elementary lessons on physical geography, which always ought to form part of geographical instruction.

Miscellaneous, Pamphlets, &c.

The New Palaces of Administration. By a Cambridge Man. Macmillan and Co.

First Report of the Committee on Beneficial Institutions.—1. *The Medical Charities of the Metropolis.* Published for the Statistical Society. John W. Parker and Son.

First Annual Report of the Medical Officer of Health of Westminster. T. Brettell.

Exposure of the Real Nature and Sophisms of David Hume's Argument against Miracles. By Mathus. Glasgow: T. Murray and Sons.

Transactions of the Royal Society of Arts of Jamaica. Vol. II. Nos. 10 and 11.

In the pamphlet on *The New Palaces of Administration*, the question is discussed, which of two styles of architecture would be better for the proposed new public offices at Westminster—the "semi-classical or Italian" style, or the Gothic. The writer decides in favour of the Gothic, on the ground that the principal aspect of the new group of buildings will be in a direction facing Palace Yard and Westminster Abbey, and should therefore be in keeping with the rest; whilst the new houses and the Abbey will thus be seen by a person coming down Parliament-street, through a "glorious vista of Gothic" if this style be adopted. The remaining pages are occupied with a statement of the writer's predilections for the Gothic style of architecture generally, to which opinion every one must acknowledge him heartily welcome; but this is a single opinion. The writer is a little bitten with Mr. Ruskin, whose arguments and fantastic mode of illustration he occasionally, and perhaps unconsciously, imitates.

Some years since a valuable work was published on 'The Charities of London,' by Mr. Low, containing statistical reports relating to the years 1852 and 1853, with notices of the origin and specific objects of each institution. The subject has now been taken up by the Statistical Society of London, on the suggestion of the Congrès de Bienfaisance, held at Brussels in September, 1855. A committee was appointed, consisting of Dr. Farr, Mr. Horace Mann, Dr. Guy, Mr. Newmarch, and Mr. Lumley, to consider and report on the best means of carrying out the proposal of drawing up official reports of the proceedings and progress of the benevolent institutions of the British metropolis. The first published result of the labour of the Committee and the Society appears in the present Report of the Medical Charities of London. A prefatory dissertation gives a general view of the metropolitan medical institutions, with detailed reports and statistical tables. It is a most valuable record, both as a historical document and as a

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guide to active charity in this direction. The following are among the results of the inquiry. The fourteen general hospitals have treated in their wards 33,453 in-patients, and attended as outpatients and casual sufferers 313,061 more, or a total of 346,514 patients in a year. Thirty-six special hospitals and asylums received in the year 12,355 inmates, and 75,704 out-patients or casual sufferers. Forty-two general dispensaries give a return of 211,016 out-patients. Eighteen special dispensaries return 21,862 patients. The total number of patients attended in a year, either as in or out-patients, amounts to 647,815, or a proportion of nearly one in four of the population of two and a half millions. Making allowance for duplicate illnesses and attendance of patients not residing within the bounds of the metropolis, the proportion of sick gratuitously relieved will be not less than one in five. This relief is given at the cost, excluding funds connected with building, repairing, or enlarging hospitals, of about 325,000.—the sum expended on metropolitan medical charities.

David Hume's argument against miracles is not now regarded otherwise than an ingenious philosophical exercitation, the conclusions of which are at once seen to be false, although it may require some acuteness and judgment to point out the fallacy of his reasoning. Mathus thinks he has propounded a more direct and easy solution of the difficulty than those which have been given by Campbell, Paley, Chalmers, Wardlaw, and others who have replied to the celebrated Scottish sceptic. Hume's argument as stated by himself is that "no testimony is sufficient to establish a miracle, unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavours to establish; and even in that case there is a mutual destruction of arguments, and the superior only gives us an assurance suitable to that degree of force which remains after deducting the latter." Having endeavoured to show that the testimony for miracles can never be so strong as the proof against them from the invariable regularity of the laws of nature, he concludes that the probability for them from testimony fails to outweigh the certainty against them from uniform experience. The various ways in which theologians have met this argument are well known. The substance of the reply of Mathus is that Hume's argument is a mere verbal sophistry. It is an argument against facts being called miracles, not against the existence or occurrence of these facts. The real meaning of a miracle in Hume's Essay is "that which is contrary to human experience," or "that which has never been observed." When testimony reports such a fact or event, the reply on the Humean hypothesis is, that it can be no miracle, but only a natural occurrence. The thing is left untouched, and the dispute turns about the name by which it is called. Mathus denies that Hume has touched the truth of the facts of the New Testament miracles, in only alleging that they are opposed to all experience. The reply may be carried further. These events form part of the sum of human experience, and help to prove that the invariable succession of the sequences of nature is not so absolute a principle as Hume represents it. If the order of nature is absolutely invariable, the present system of things could have had no beginning, and we are thrown upon the atheistic creed of the eternity and self-regulation of matter and material laws. Not only the first creation of matter, but the creation and arrangement of the present order of things on the earth, refute the idea of the unchangeableness of nature, and prove to the reason of man the possibility of miracles, the actual occurrence of which is brought home to us by credible testimony.

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——— (Rev. W.) Foundations, crown 8vo, cloth, 6s.
Post and the Paddock, post 8vo, boards, 2s. 6d.
Roberts's (J. C.) Alternative Church, 12mo, cloth, 4s.
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ARTICLES AND COMMUNICATIONS.

SHAKSPERE AND HIS TIMES.

AMONGST the most graceful of social offices to fulfil, is the practice, now happily so common, of displaying some of its accumulated treasures to the public in the familiar form of a lecture. Such an event took place last week at Farnham, through the kindness of Mr. Robert Bell, editor of the 'Annotated Edition of the British Poets.' At a time when Shakspearian criticism is more than usually active, and, it must be added, in some cases acrimonious, an assemblage of undisputed facts of this kind, culled from a variety of sources, and selected with a view to sound historical illustration by an experienced writer, will be especially welcome. We are happy to be able to extend the benefits of Mr. Bell's lecture beyond the limits of the Mechanics' Institute-room at Farnham, which were far too contracted for such an occasion. Mr. Bell was introduced to the meeting by Dr. Lane of Moor Park, who afterwards expressed in an eloquent address the sincere delight of the audience, and conveyed to Mr. Bell their warm congratulations.

Mr. Bell, after some preliminary observations respecting the manner in which he proposed to treat the subject, said that the principal materials relating to Shakspeare, and the drama of his time, were of recent discovery. Shakspeare died in 1616, and for nearly one hundred years afterwards no information was collected concerning his life or character. In 1623, the players' folio edition of his works was published; and Rowe's edition, which contained the first biographical notice, did not appear till 1707. In his introduction Rowe said that most readers would think that the works of Shakspeare needed no note or comment, but that all readers would be curious to hear something of the man himself. The little that Rowe was enabled to state was obtained chiefly from loose traditions preserved by Betterton the actor; and such, at nearly a hundred years after his death, was all that was known of the life of the world's greatest poet. After Rowe, at leisure intervals of ten or fifteen years, appeared the editions of Pope, Theobald, Stevens, Johnson, Malone, Reed, &c. By the diligent labours of those gentlemen piles of annotations were accumulated; but the biography stood still. Within the last twenty years, however, the researches of Shakspearian

students have brought to light much important information, by which we have been enabled to correct or to confirm most of the particulars stated by Rowe; and, although little has been actually added to his scanty gathering of personal facts, a mass of interesting details illustrative of the history of the stage, and of Shakspeare's contemporaries, has thus been obtained. As an instance of the value of recent discoveries concerning Shakspeare, Mr. Bell gave an account of the Diary of Ward, the Vicar of Stratford, published within the last few years from a MS. in the College of Surgeons—Ward having practised surgery as well as divinity, ministering alike to the souls and bodies of his parishioners. From the Diary we learn for the first time the manner of Shakspeare's death.

Shakspeare was born in Henley-street, Stratford-upon-Avon, in 1564. His father at that time was a prosperous man, combining several pursuits—an agriculturist, glover, butcher, and dealer in wool. Soon after his son's birth he was made an alderman of the town, subsequently bailiff, and finally chief alderman. But reverses set in at the end of a few years. In 1586, he was deprived of his gown for not coming to hall; and prosecuted as a recusant in 1592 for not coming to church—the cause of his absence being pecuniary difficulties. During these troubles, Shakspeare at an early age was recalled from the Free School, and, according to Rowe, required to assist in his father's trade of a butcher. Shakspeare's father died in 1601; his mother in 1608. There were ten children in the family, of which at the present day not a single descendant is supposed to survive. One of the daughters married Mr. Hart, and in the Harts the last branch of the family became extinct. In 1820, Mr. Dyce visiting Shakspeare's house, found there an old woman who declared herself to be the last of the Harts, and who claimed also to have inherited a dramatic spirit from the poet, being herself the author of a play.

Shakspeare's education was suddenly terminated in his boyhood. His family were not likely to appreciate the value of education, or to consider the loss of it a matter of much importance in comparison with the practical advantages of learning a trade or handicraft. Neither his father nor mother were able to write; and, probably, thought such an accomplishment not very necessary for him. Of his youth nothing authentic is known. Some of his biographers have supposed, from the number of legal phrases scattered over his works, that he must have passed some time as a *notary*, or lawyer's clerk; but if we were to judge by evidence of that nature we might assign him to any other among the wide range of occupations of his day; for what pursuit in life, what shape of skill or intelligence, has he not depicted with equal truthfulness and familiarity?

The first authentic incident in his life is his marriage. At Shottery, a village within a short distance of Stratford, lived Anne Hathaway, the daughter of a substantial yeoman, eight years older than Shakspeare, and a rural beauty. Her name supplied a suggestion of her charms, and "Anne hath a way!" passed into a current phrase. They were married in 1582, Shakspeare being then only eighteen. The cottage at Shottery where she lived is still standing at the roadside, but is now divided into three tenements. A four-post bedstead of the Elizabethan period, and specimens of the old point-lace coverlet, are still preserved. The late Mr. Ireland purchased at the cottage an arm-chair, and an old square purse, said to have been Shakspeare's; and George Garrick obtained an inkstand and a pair of embroidered gloves, said also to be relics of the poet. A little swing gate forms the entrance to the garden in front; and it would be no great stretch of fancy to imagine the young poet in the still summer evening standing at that spot, looking into the lustrous eyes of Anne Hathaway, and drawing inspiration from her beauty. As it is certain that many, if not most, of his sonnets were written at an early age, it may be reasonably concluded that some of them were addressed to his mistress; of these, there is one which possesses

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Lucy, of Charlecote; a story which, in the main,
is not improbable, but of the truth of which there
is no satisfactory evidence. Before we take leave of Stratford, let us stop for a few moments at the house where Shakespeare was born, which has
always been an object of interest, and will always
continue to be so long as a single fragment of it
remains. It has been subdivided into different
tenements since Shakespeare's time, but the room
in which he was born does not appear to have
undergone much alteration. The walls and the
ceiling of that little chamber are scrawled over
with the names of pilgrims, including a vast number
from America. Some years ago, when the
house was about to be sold, a committee was
formed (of which Mr. Bell, was a member) to purchase it for the nation. The house was sold by
auction, and he should never forget the scene the
auction-room presented on that memorable occa-
sion, into the details of which he entered at some
length. There was a person present who was
understood to be commissioned to purchase the
house for the purpose of taking it up bodily from its
foundations for exhibition in America; but the
offer made by the committee was accepted, and the
house secured to the nation. By the liberality
of a Mr. John Shakespeare the surrounding houses
were now being removed, and the house where
the poet was born would be isolated, and for further protection ultimately, he believed, placed under glass.

When Shakespeare arrived in London he went at once to the theatre. His taste for the stage was probably first awakened by the companies belonging to noblemen, the Lords Warwick, Leicester, or Worcester, that played occasionally at the Guildhall at Stratford. The mayor and corporation paid for these entertainments, and threw them open gratuitously to the people. From the chancery accounts, it appears that at one time the queen's players received nine shillings; and on another, Lord Shandow's three shillings and four pence. Some notion of the highest rate of remuneration may be formed from the fact that the sum paid at court for the performance of a whole company was 6*l.* 13*s.* 4*d.*, to which a gratuity was added that brought it up to 10*l.* It is extremely probable that Shakespeare witnessed some of the occasional performances at Stratford; nor is it unlikely that he might have been taken to Kenilworth (for he was then twelve years old), when the Earl of Leicester entertained Queen Elizabeth, and that he might have there witnessed the old Coventry play, or storial show, of Hock Tuesday.

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Passing rapidly over the moralities and mysteries, the state of the stage when Shakespeare arrived in London was next minutely described. The citizens of London had succeeded in driving

out the players, who had established themselves, outside the lord mayor's jurisdiction, in two houses, The Theatre, and The Curtain, in Shoreditch, where the theatrical tradition is still maintained by a theatre called the National Standard, occupying, there is reason to presume, nearly the same ground as that on which the Curtain Theatre stood. Plays had been previously acted which were as long as the dramas of the Bretons, frequently lasting over three or four, and sometimes extending to eight days. Amongst the principal writers for the stage before Shakespeare's time were Lyly, Peele, Greene, and Marlowe. Lyly was famous in his own day as the inventor of an embroidered and fantastical style of writing and speaking, called Euphuism, of which Sir Walter Scott has given an excellent illustration in the character of Sir Piercy Shafton, in 'The Monastery,' and which Drayton described as

"Talking of stones, stars, plants, of fishes, flies,
Playing with words and idle similes."

Lyly wrote nine plays, which were for the most part as fanciful as masques. There was much grace and beauty in his lyrics.

As an example, Mr. Bell read the charming little poem of 'Cupid and Campaspe.'

Peele, Greene, and Marlowe were "university pens." They interlarded their plays with Latin, and sacrificed humanity to learning. They wanted that touch of nature "which makes the whole world kin,"—the great secret of Shakespeare's universality and power over the human heart. The lives of these poets were lamentably profligate. Peele shortened his days by dissipation; yet it is gratifying to know that he did not suffer the vices of his life to stain his writings, which are often exquisite alike for their beauty and their morality. Some charming pageants were written by him, and it is pleasant to find flowering up out of a career of reckless indulgence such a pure faith in truth and goodness as we find in the following passage from the little poem, called 'The Aged Man at Arms':—

"Golden locks time hath to silver turned;
Oh time too swift, oh swiftness never ceasing!
His youth 'gains time and age hath ever spurned,
But spurned in vain. Youth waneth by encreasing.
Beauty, strength, youth, are flowers but fading seen;
Duty, faith, love are roots, and ever green."

Greene led a still more profligate life than Peele; had a happy art of writing love-pamphlets, or novels, by which he made more money than by his plays, but wasted all in the lowest dens of the metropolis, and ultimately died of a surfeit of pickled herring and Rhenish wine. His last hours were described, and a touching passage was read from a poem written in his last illness, and also the affecting letter to his wife, in which he entreated her to pay the debt he had incurred to the poor shoemaker in Dowgate, at whose house he was then dying; and finally, the strange tribute paid to him by the shoemaker's wife, who crowned his corpse with bays. Of Marlowe's life a rapid sketch was next given. He had attempted the stage as an actor, and, if the authority of an old doggerel may be relied upon, broke his leg upon the boards of the Curtain:—

"He had also a player been,
Upon the curtain stage;
But brake his leg in one lewd scene,
When in his early age."

He was killed in a low brawl at Deptford. No man of his time gave such promise of excellence in the drama as Marlowe. He had the distinguished merit of being the first to introduce blank verse upon the stage. His first play, and in some aspects his greatest, although his crudest in structure, was *Tamburlaine*. It traces the history of a Scythian shepherd, who, by the mere force of Titanic energy, overran Asia, and rose to a height of unprecedented power. This career is described in language suited to its demands. The rhythm of the "mighty line," never mechanical, always obeys the emotion; the imagery is profuse and recondite, and the diction rich and nervous. Charles Lamb calls this play of *Tamburlaine* "midsummer madness." The details, no doubt, are often hyperbolical, and the characters superb exaggerations; but the design is vast, and the whole exhibits stu-

pendous vigour. Lamb condemns the "thundering vaults" of the Scythian shepherd, and thinks the great speech of *Tamburlaine*, when he enters in his chariot, drawn by two kings, whom he scourges with whips, more like burlesque than earnest. He (Mr. Bell) thought it grand earnest.

Here Mr. Bell read the speech commencing—

"Holla! ye pampered jades of Asia!"

It might be preposterous to reproach these unfortunate captives for not going faster than twenty miles a day, and to menace them with raw flesh and muscadet out of pails, to bring up their strength; but there was, nevertheless, a barbaric grandeur in the conception of vanquishing entire races of men, carrying victory into remote countries with the certainty of fate, and then exhibiting to the world the emblems of this mighty power in the persons of the harnessed kings.

Mr. Bell next gave a vivid sketch of the manners and customs of London at the time when Shakespeare entered it. The age was one of strongly marked contrasts; solidity and gravity on one side, and profligacy and folly on the other. It was an age, also, of adventure and experiment, and many incongruous elements were to be found mixed up in the town life. There was a wide abyss between the upper and the lower classes in their usages, entertainments, and costumes. Cards was a favourite diversion with the higher ranks. The principal games then played are now extinct; such as "pimero," "gleek," "maw," "ruff," and "knave-out-of-doors." "Whist," which derives its name from the silence it imposes upon the players, is of more recent introduction. The word, in its primitive sense, is still employed by the Irish peasantry, in the common phrase, "Hould your whist," which is equivalent to "Hold your tongue." There were games of tables, of which that called "tables" was identical with our modern backgammon, and others called "tray-trip," "mum-chance," "philosopher's game," "novum," and "shovel-board." Dice were much in use, and false dice were constantly employed by sharpers. Shakespeare's expression, "false as dicer's oaths," bears strictly on his own time. False dice were called Fulham in the time of the Restoration, because they were made at Fulham.

Of the fashionable dances, the first with which the balls were opened was the "Brawl," danced in a circle with hands joined. There were also the "Pavon," from *pavo*, a peacock, grave and majestic, the gentlemen wearing caps and swords, and the ladies long trains like a peacock's tail; the "Measure," very stately—to tread the measure was a performance in which the highest officers of state, even Bacon himself, indulged; and the "Canary," a brisk dance, in which a gentleman led a lady down a hall, and, placing her at the end, danced back to the opposite extremity, from whence he advanced to her and then danced back again; the lady in her turn repeating the same lively figure. There were also lavolettes, galliards, and fancies, and the cushion-dance, in which a lady selected her partner by placing a cushion before him, upon which he knelt and saluted her:—a "very provoking dance" says Taylor, the water-poet.

The sport of bear-baiting was next described. It was advertised by parading the bear through the streets, with a monkey on his back, and a musician playing before him. The price of entrance to the bear-garden was a penny. There was a scaffold which was erected for better seeing the sport, for which a penny additional was charged; and those who preferred "quiet standing," railed off below, were also charged an extra penny. Many other "ights" of the metropolis were detailed; a camel that played conjuring tricks; a bullock with two tails; a dog that used to dance the morris; a hare that beat the tabor; and Banks' famous horse Morocco, that is recorded to have been ridden up to the top of St. Paul's. The adventures of Banks in France and Italy, and his execution in Rome as a professor of the black art, although he protested that the wonders enacted by his horse were merely the result of high training, afforded a sketch of curious interest. The Pageants, Masques, Triumphs, and Motions were also referred to amongst the pleasures and exhibitions of the metropolis.

[Feb. 28, '51]

After drawing a contrast between the tavern-life of the sixteenth century and the clubs of the present day, some of the principal hosteries and taverns were enumerated; the 'Tabard,' celebrated by Chaucer, Sir John Falstaff's 'Boar's Head,' in Eastcheap, the 'Mermaid,' in Bread-street, &c., the whole illustrated by a scrap of the following contemporary doggerel:—

"The Boar's Head near London Stone;
The Swan at Dowgate, a tavern well known;
The Mitre in Cheap, and then the Bull Head,
And many like places that make the nose red."

There were twelvepenny ordinaries for gentlemen, and threepenny ordinaries for people of inferior condition. It was the custom, when gentlemen found that there were any friends of theirs in an adjoining room, to send them some burnt wine with their compliments. Ben Jonson, on one occasion, hearing that the factious Bishop Corbet was in the next room, sent him some raw wine, desiring the drawer to say that he sacrificed his friendship to him. Upon which the bishop answered, "Tell Mr. Jonson that formerly sacrifices were burnt." There was an extraordinary variety of wines in request; nearly a hundred different kinds of foreign growth, besides the home-made. It was an age of great luxury and costliness, and several articles of expense were then for the first time introduced into England: amongst these, tobacco, starch, coaches, and silk stockings. The first silk stocking ever worn in England was worn by a lady of Queen Elizabeth's court. Everybody is familiar with that famous picture of the Queen, in which her Majesty is represented with a marvellous ruff starched up into the air at the back of her head. That ruff was the special product of the age. Various sorts of starch were used to impart the proper degree of stiffness to lawn and cambric. The yellow starch, invented by Mrs. Turner, was at one time in the highest fashion; but Mrs. Turner being implicated in the murder of Sir Thomas Overbury, and having been executed at Tyburn in a ruff starched with her own manufacture, the yellow starch fell into disrepute.

Of the dresses of ladies of rank, an excellent notion could be formed from the description given by Paul Hentzner of the appearance of Queen Elizabeth, as he saw her going to chapel at Greenwich. She was in her sixty-fifth year, very majestic; face oblong, fair, but wrinkled; eyes small, but black and pleasant; pearls, with very rich drops, in her ears; false red hair; a small crown on her head; bosom uncovered, according to the usage of English ladies till they marry; hands small, fingers long; air stately; dressed in white silk bordered with pearls, and over it a mantle of silk shot with silver threads; train very long, borne by a marchioness. The Queen had a great passion for dress, and availed herself of the custom of receiving presents on New Year's Day to augment her stock. She had three thousand magnificent dresses when she died. Unmarried ladies generally wore tight gowns, very long waists, with a pocket at the bottom of the stomacher for money, needlework, or billets; a looking-glass pendent from the girdle; very high heels; ostrich fans with jewelled handles; hair curiously knotted over the forehead; love-locks flying over the shoulders,

"To cast mute kisses back upon the wind,"

and frequently false hair dyed of a sandy colour. In order to procure this hair, children were decoyed into lonely places and shorn, and the grave itself was rifled. It is to this Shakespeare alludes in the lines—

The golden tresses of the dead,
The right of sepulture, were shorn away,
To live a second life on second head,
And beauty's dead fleece made another gay."

Amongst the head-dresses were the ship-tire and the tire-valiant, flaunting with streamers and jewels; the miniver cap of velvet, worn by citizens' wives; and the mob worn by ladies of quality. But the most remarkable article was the ruff, of which Mr. Bell gave a full description, relating the story of a lady of Antwerp, whose ruff was stiffened by a certain gentleman in black, and who ultimately fell a victim to her vanity.

The dresses of the fops and gallants were next described. They, too, wore love-locks, with roses in them; and their doublets and hose were so enormous, being stuffed with wool or hair, that a special gallery was erected in the Parliament-house to accommodate such members as adopted the extremity of the fashion, there not being room for them in the body of the house. When the fashion went out, the gallery was taken down. The cost of a gallant's dress was considerable. Shoe-roses and garters would sometimes cost 5*l.*, and a worked shirt 10*s.* "Tis an ordinary thing," says Burton, "to put a thousand oaks and a hundred oxen into a suit of apparel, and for a gallant to wear a whole manor on his back." Thus dressed, the fop set forth in the morning for the fashionable promenade, Paul's Walk, the centre aisle in St. Paul's Church, where he promenaded till eleven, the hour of dinner, and again from three to six, the supper hour. There all classes met, and every variety of character was to be seen, from the lover who came upon an assignation, to the tailor who lurked behind a pillar to note down the new fashions. Some very curious illustrations of the domestic manners of the day were drawn from 'Harrington's Orders for Domestic Servants,' published in 1566; such as that any man who should leave a door open that he findeth shut should be fined a penny every time; and that if any man break a glass he shall answer the price thereof out of his wages, and if it be not known who brake it, the butler shall pay for it, or pain of twelve pence.

Returning to Shakespeare's first connexion with the stage, Mr. Bell observed that there was no evidence in proof of Davenant's assertion, that he held horses at the door of the theatre, and that Rowe's statement of his having been first employed within the theatre as "call-boy," or servant to one of the actors, was much more probable. His progress as an actor was then traced, and his success in "kingly parts" dwelt upon, illustrated by the anecdote about his picking up Queen Elizabeth's glove, and handing it to her, with the couplet—

"And though now bent upon this high embassy,
Yet stoop we to take up our cousin's glove."

In Shakespeare's time there were no less than seven principal theatres in London, besides such occasional houses as the Swan and the Rose. The Blackfriars, which Shakespeare joined in the first instance, and never left, was built in 1576. There was a space in front to turn coaches in, and part of the ground is still called Playhouse Yard. The Globe belonged to the same company, and was their summer house. There were play-bills issued, containing only the name of the play. They were pasted up on posts, and hence the term "posters," now indiscriminately applied to all bills pasted up on walls. Hence, also, the term "Knights of the Post," applied to the fellows who lurked about the posts at the inns of court and the doors of the sheriffs, ready to give fictitious bail or take false oaths. The Globe was open at the top; the pit, separated from the stage by a paling, was without floor or seats, and its occupants were called the "groundlings," whose "inexplicable dumb show and noise" are alluded to by *Hamlet*. There was a scaffold for a gallery, with boxes underneath, and the orchestra, consisting chiefly of trumpets, hautboys, cornets, recorders, and viols, were placed in a lofty balcony, or upper stage-box. The price of admission to the boxes was 1*s.*, descending in other parts of the house to 6*d.*, 2*d.*, and 1*d.*. The prices were doubled, and sometimes trebled, on the night of a new play. The performance commenced at one. Thus Sir John Davies, in one of his epigrams:—

"Fuscus doth rise at ten, and at eleven
He goes to Gyls, where he doth eat till one,
Then sees a play."

The hour was afterwards altered to three, which continued through subsequent reigns to the end of the seventeenth century. The proscenium was divided from the stage by a curtain which opened in the middle. At the first sounding of the trumpet the curtain opened; at the third, the performance

commenced by Prologue coming in, in a long velvet dress. There were traverses, or curtains, at the back of the stage, and a balcony to represent battlements or any other elevation that might be required. The changes of scene were indicated by sign-boards. The roof of the stage was painted sky-blue to represent heaven, and when a stormy or tempestuous night was required it was hung with black—

"Hung be the heavens with black; yield day to night."

The stage was lighted by two branches, and the body of the house by cresset lights, formed of rope, wreathed and pitched, and placed in open iron lanterns, occasionally interspersed with wax-tapers in the boxes. The stage was strewn with rushes. Young gallants, entering through the tiring house, sat on stools on the stage, for which they paid extra, to exhibit their finery and play at cards. The audiences were generally very vociferous, playing at cards, eating fruit, and smoking tobacco. In the midst of the uproar many were to be seen reading; for it was one of the strange features of the scene that new publications were hawked and cried through the house. When a tragedy was played, the stage was hung with black. The performance generally lasted two hours, and ended with a dance. During the early part of the reign of Elizabeth, the only day when acting was permitted was Sunday, "out of the hours of prayer;" and Gosson complains that the popular taste had so encouraged these stage plays, that they sometimes infringed upon the week-days. It was not till the following reign that public performances were prohibited on a Sunday, and even then Sunday continued to be the day for the performances at court.

Actors were paid by shares, a primitive system still observed by many of the travelling booths in the country. It was estimated that a first-rate actor might realize about 9*s.* a night, or about 90*s.* a year. The average receipts of the Globe or Blackfriars, after deducting the daily expenses, amounting to 45*s.*, had been estimated at about 9*s.* Considerable amusement was produced by contrasting these statistics with the sums realized by theatres and actors in the nineteenth century. Authors' profits were derived either from the sale of their copyrights, or by the proceeds of the second night of performance, afterwards changed to the third. Shakespeare is said to have received 5*l.* for *Hamlet*; but the usual sum for a play was 6*s.* 12*d.* 4*d.* The contrast between these sums, and the profits realized by plays since Garrick's time, exhibited some curious items, which our space will not permit us to follow.

The earliest known allusion to Shakespeare's literary occupation in the theatre is found in Greene's "Groat's-worth of Wit," 1592, showing clearly that Shakespeare's first employment was that of reconstructing and altering the plays of others. This was the common practice. Plays were written to be acted, not to be read; and they frequently underwent alterations to adapt them either to the taste of the public, or the resources of the company. Shakespeare's influential position in the theatre was shown by his introduction of Ben Jonson's play of *Every Man in his Humour* to the stage. At this point of his address Mr. Bell gave a succinct account of Ben Jonson's career, up to his acquaintance with Shakespeare; his serving as a soldier, his appearance on the stage at the Curtain, his duel with Gabriel Spenser, his imprisonment, his mother's determination, in the event of his conviction, to poison him and herself, and his fluctuating fortunes as a dramatist.

Of the chronology of Shakespeare's plays nothing could be determined with certainty. *Pericles*, if it be his, and the First Part of *Henry VI.*, are supposed to have been his earliest, and were produced in 1590. They were followed, in the next year, by the Second and Third Parts of *Henry VI.* and the *Two Gentlemen of Verona*; in 1592, by the *Comedy of Errors*, *Lovely Labour Lost*, and a lost play, mentioned by Meres, called *Lovely Labour Won*, supposed by some to be another name for the *Taming of the Shrew*, and so on, two or three plays

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a year. His prosperity kept pace with his industry. In 1586, his name appears fifth in a petition to the Privy Council; seven years afterwards it stands second. He was rated to the poor at the highest rate in Southwark, and was gradually purchasing property in Stratford, which he constantly revisited, and never ceased to regard with affection as his final home. But in the midst of these accumulations, he was genial to the core in his intercourse. "The wit-combats" at the Mermaid, described by old Fuller, who compares Ben Jonson to a great Spanish galleon, and Shakspeare to an English man-of-war, "lesser in bulk but lighter in sailing," showed how genially Shakspeare entered into festive enjoyments with his brother dramatists. It is to these meetings Beaumont alludes in his epistle from the country to Ben Jonson:—

"What things have we seen

Done at the Mermaid! * * *

We left an air behind us which alone

Was able to make the two next companies

Right witty."

Ben Jonson tells us that he used to get his Canary at the Mermaid, which, curiously enough was then kept by a man of the name of Johnson. Not long after Shakspeare left London the happy meetings at the Mermaid were broken up. Ben Jonson left the Bankside, and went to lodge at the house of a comb-maker, near Temple Bar, close to the Devil Tavern, where he established the Apollo Club, on the site of what is now Hoare's Bank. There he ruled supreme. An inscription over the entrance of the room closed with the appropriate phrase, "O rare Ben Jonson," and the laws in Latin were hung over the mantelpiece. Here Selden, Digby, Suckling, and others of the young generation of wits and poets coming in, were sealed of the tribe of Ben. But in his latter years Ben Jonson fell into neglect, and suffered from want and disease, abandoned pleasant Fleet-street and the Apollo, and secluded himself in a poor house in Westminster, near the churchyard, where he died. He was buried in Westminster Abbey, without even an inscription, till a country gentleman one day gave a mason eighteenpence to carve "O rare Ben Jonson" on the common pavement. So extreme was the poverty in which that great poet died, that the coffin was deposited in an upright position to save fees by economy of space. The tradition of this fact was generally discredited till the grave was opened a few years ago, when the poet's remains were discovered in an erect posture.

Shakspeare is supposed to have finally retired to Stratford about 1604 or 1605. He still, however, preserved a proprietary interest in the theatre, and continued to make purchases of houses in London. It is gratifying to know that he also continued his labours for the stage, producing in the leisure of retirement at least two plays a year. It would be a matter of high literary interest to ascertain with certainty what were the plays which were produced under such advantageous circumstances. As far as conjecture may venture upon such evidence as we possess, it would appear that *Macbeth*, *Coriolanus*, and *The Merchant of Venice* were amongst them, although some commentators suppose, from the rich imagination it displays, that the last play must have been written in the poet's youth.

Shakspeare's fortune had been variously estimated—by Malone at 200*l.* per annum; by Gildon at 300*l.* He (Mr. Bell) was disposed to place it higher than either. Ward, in his Diary, says that Shakspeare expended 1000*l.* a year in his native town, as the produce of the dramas he wrote there; but that was obviously an error. The stage was lucrative no doubt; but then, as now, fortunes were made only by the industrious and persevering, and by the fitness of the man and his qualities to the task he undertook. It was not genius alone that secured success and independence. How was it that Lylly, basking all his life in court promises, died in penury!—that Peele, Greene, and Marlowe perished miserably!—that Ben Jonson fell into utter obscurity?—and that we find in the parish register of St. Saviour's that touching entry, "Buried Philip Massinger, a stranger?" There was in all these cases genius, which the

world willingly acknowledges, but it was not allied with wise habits of life, or a sagacious adaptation of means to ends. The union of practical common sense and transcendent genius suggests the valuable moral of Shakspeare's career.

His last illness was sudden and short. Drayton and Ben Jonson visited him at Stratford, where they had a merry meeting, and it seems, according to Ward, "drank too hard, for Shakspeare died of a fever contracted then." He died on the 23rd April, 1616, the anniversary of his birth, and was buried in Stratford church, where a flat stone in the chancel bears the well-known quaint and solemn inscription.

Glancing, in conclusion, at Shakspeare's plays, it might be said of them that they differed in this respect materially from their predecessors, that they were neither tragedies nor comedies, but dramas of a mixed humanity, such as we see every day around us. His gravest and loftiest scenes had occasional touches of humour or ordinary nature, and his liveliest passages were sometimes underlaid with a vein of pathos, to bring all to the common level of real life. Shakspeare, in fact, nearly three centuries past, was the founder of the romantic drama, inaugurated in France only a few years ago by Alexander Dumas, with all the solemnities of a revolution. Shakspeare seems to have been thinking of nothing in his plays but the vitality of his characters, and making them live before the spectators. They never fail of doing what they ought to do, and of doing it in the right place. They never come upon the scene for the purposes of the poet to eke out a situation, or to help to work up the plot, but because they have actual business there. There is nothing described in one of these plays that can be put upon the stage in action. This is one of the great secrets of Shakspeare's art. Everything is acted that can be acted; and if the whole of the dialogue were taken away, and nothing left but the skeleton of movement, the story would be perfectly intelligible by the mere force of pantomime alone.

Another remarkable feature in Shakspeare was the extraordinary beauty and delicacy of his female creations, remembering that he conceived and wrote them to be acted by men. Here was a proof of the earnestness with which he followed truth and nature, irrespective of all fugitive or local circumstances, and of how completely he was, as Ben Jonson describes him, the poet, "not of an age, but of all time!" Knowing that these parts were to be played by men, there was a strong temptation to throw the weight of the interest and the acting upon the male characters, but there is not a solitary trace of the sacrifice of the woman-interest. And what exquisite women he has drawn! how full of tenderness, grace, and devotion!—how gentle, how sweet, how loveable! His universality is no less wonderful. He seems to have passed into the nature of every conceivable manner of human being; to have known by intuition every kind of man in the world. How great and dignified are his kings and his conquerors, his heroes and his diplomats, his courtiers and his high-bred nobles; and where, or how, could he have acquired his knowledge of their language, for they speak a language befitting their circumstances, or of their modes of life, for they act always as becomes their station? Conceive, also, the infinite varieties of passion which Shakspeare in his imagination must have passed through: the love he must have enjoyed, triumphed in, and suffered; the revenges he must have indulged; the fear, the hope, the expectation he must have experienced; the glory he must have achieved; the shame he must have endured. There is hardly a circumstance in life which he has not illustrated by some happy line or image. His philosophy is always cheerful, healthy, and sensible, plain to comprehend, adapted to all capacities, and, above all, prudential. It was not, however, the prudence of "honesty is the best policy," a mean and base maxim, which rests the attractions of virtue upon the gain we are to derive from its practice. Shakspeare's prudence was wiser, sounder, nobler, inculcating practical lessons by

which we benefit others as well as ourselves, and ever showing the value of steadfastness in work, and constant striving towards that excellence of life which best fits man to discharge his duty here, and to prepare for the life to come. It had always appeared to him (Mr. Bell) that this practical and genial wisdom, so thoroughly English in spirit, was one of the secrets of that love in which Shakspeare is held, not exclusively by those who understand him best, but by those who understand him least. All who read him are rendered not only wiser but happier by the lessons he teaches.

In illustration of several phases of Shakspeare's dramatic power, Mr. Bell read different passages from the plays, and drew special attention to a number of familiar phrases, proverbs, and household words, the original sources of which are not generally known, but all of which are to be traced to Shakspeare, and concluded by reading that affectionate testimony to the character and genius of Shakspeare by one who knew him well—the lines in memory by Ben Jonson.

The lecture—of which we have given only a general outline—occupied two hours in the delivery, and was listened to throughout with marked attention by a crowded audience.

GOSSIP OF THE WEEK.

ON Tuesday night Mr. Napier moved for a copy of the correspondence connected with the subject of the Franklin Expedition, for the purpose of calling the attention of the House to the communication which had been made to the Government on the subject. The statements and arguments which he used are such as are now familiar to our readers. Captain Scobell supported the motion. Admiral Walcot opposed Mr. Napier's motion, on the ground of the dangers of the search, and its fruitless and unprofitable character. The first Lord of the Admiralty then expressed the resolution of Government to give no more encouragement to the proposal for a new expedition. Mr. Lindsay, Mr. M. Milnes, and Mr. Whiteside, expressed the views of the more sanguine amongst Arctic and naval officers; and several other members took part in the discussion. Amongst them Mr. W. J. Fox expressed the views which have been most recently adopted by the public in this matter. The result of the debate was to show that whilst a powerful feeling exists, both within and outside the House, that all has not yet been done that ought to be attempted, yet that the decision of the Government has at length taken the direction which has long been anticipated by the scientific world. Responsibility is the nightmare which paralyses the movements of the Admiralty. If a new Franklin search should be successful, they would reap little of the honour of the expedition; if it should fail, they will be exposed to all the censure of the disaster.

We have received several communications with reference to Mr. Galbraith's letter, which was published in the 'Gazette' on the 14th instant. The extreme length of these communications, and the personal questions with which, for the most part, they deal, compel us, very reluctantly, to decline printing them. The discussion which has taken place as to the relative success of Trinity College, Dublin, and the Queen's University, possesses a certain amount of interest for the educationists of this country. As long as that discussion was confined within its proper limits we felt it to be a fair subject for comment. We had therefore much pleasure in noticing Sir Robert Kane's address, and calling attention to the alleged success of the Irish Provincial Colleges. But as we have no particular sympathies one way or the other on the subject, we could not avoid inserting Mr. Galbraith's letter. We certainly regarded that letter as an indiscreet communication. We were sorry to see a gentleman who holds the eminent position which Mr. Galbraith occupies in Trinity College, making statements which, with very little inquiry on his part, he would have found to be erroneous. We are sure that the mistakes into which he has

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fallen have altogether arisen from a misconception of Sir R. Kane's address. Had Mr. Galbraith read that address with attention, he would have seen that the numerical results it contains appear to be founded on satisfactory evidence. We can easily imagine an ardent educationist, and a zealous promoter of the Queen's Colleges, as Sir Robert Kane undoubtedly is, being betrayed into a little exaggeration when pointing to the success of the institution over which he presides. We can therefore make some allowance for Mr. Galbraith when he assumed such to be the case. But we must confess that a careful perusal of the appendix to the pamphlet, and of the various letters which have been written with reference to it, has convinced us that, whatever the original statements may have been, those now published by Sir Robert Kane are literally correct. We must, however, take the liberty of recommending some of the partisans of the Queen's Colleges to adopt a less triumphant and irritating tone. They will act with more prudence by following the example afforded in Sir Robert Kane's address, which is marked by a dignified and courteous spirit. On the other hand, the Fellows and Professors of Trinity College, who have been mixed up in the controversy, would do well to adhere simply to the educational part of the question. To them we must recommend the example of a brother Fellow and tutor, Dr. Shaw, whose published letter, with reference to the number of lay-students in the University of Dublin, is written in a temperate and thoroughly gentlemanlike style. We need hardly add that in making these remarks, and in declining to print the reply to Mr. Galbraith's letters, the discussion is terminated, as far as we are concerned. We must decline to publish anything further on the subject.

Since the repeal of the advertisement duty, and the regulation of the stamp on newspapers, the only grievance left to the Association for promoting the repeal of what are called "taxes on knowledge" is the paper duty. It was hoped that the Chancellor of the Exchequer would this year have abolished the tax, and that the Association might have ceased from its labours. A deputation, headed by Mr. Milner Gibson, the member for Manchester, having failed to obtain a favourable reply from Sir Cornwall Lewis, preparations were made for renewing the agitation on the subject, which once more received "ventilation" at a public meeting held on Wednesday evening at St. Martin's Hall. Sir Joseph Paxton occupied the chair, and speeches were delivered by Dr. Epps, Dr. Watts, Sergeant Parry, Mr. Ingram, M.P., and Mr. Milner Gibson. The old and often repeated statements and arguments were reiterated, and little was adduced in favour of the immediate abolition of the duty beyond the inconveniences that belong to all taxes. There are certainly some special annoyances and vexations inseparable from the official duties of the exciseman, and certain advantages to industry may be expected from the repeal of this impost. But the statements that represent it as a direct tax on knowledge are vague and delusive; and some of the literary and social aspects of the argument as presented by the speakers the other evening are, to say the least, questionable. It was argued, for example, that the low literary character of the cheap newspapers and other publications would be remedied, were it not for the large sums paid to Government for the paper duty. But what guarantee is there that the surplus would reach authors instead of swelling the profits of publishers and proprietors? Then, with regard to the press of America as compared with this country, the statistics of the number of journals may present a striking contrast in favour of the land of untaxed paper; but how immeasurable is the superiority of England, not only in the outward appearance of the newspapers, but in their matter and style, and in the tone of public opinion which they reflect and influence. If the repeal of the paper duty is to assimilate our press to that of the United States, the longer the tax is retained the better for this country. Much was also made by some of the speakers of the failure of

certain works of popular instruction, the projectors of which ascribed their want of success to the paper duty. This can scarcely be deemed an argument. That some benefits would result from the repeal of the paper duty it would be idle to deny; but it is a delusion and imposture to represent this as a tax on knowledge, and an impediment to education to the extent to which the speakers at the meeting at St. Martin's Hall led their audience to believe. The truth is, that there is already too much paper consumed by the press without corresponding benefit to the people, whose interest would be promoted by a wiser application rather than by an indefinite extension of the art of printing.

In the absence of any official notice on the part of the Society of Antiquaries of Mr. Wright's communication to ourselves and to a contemporary on the subject of the Alleged Forgery of British Antiquities, we publish the following:—"Sir, I have just seen a letter in your columns from Mr. Wright, on the subject of the Yorkshire forgeries of stone weapons. Mr. Wright seems to doubt the fact that any such forgeries are made at all; that the maker of them is known; and that it would be worth any one's while to make them. The first of these points is established by the testimony of many persons at Whitby and Scarborough, who have purchased them from the forger himself, who at times is not unwilling to own the 'soft impeachment,' and who for a trifling consideration would be ready to make to order for Mr. Wright a stone celt, javelin, or arrow-head, or even a flint hair-comb or fish-hook. With regard to the second point, I may mention that the ingenious personage who has made so many articles of the 'stone period' is known in Yorkshire by the name of 'Jerry,' and used to reside at Fylingdales, near Whitby. He has, however, been lately visiting this county, and victimizing unwary Norfolk collectors. With respect to the third point, I will only observe that 'Jerry' is able by long practice to manufacture a flint weapon in a very short time; and though when 'hard up' for the price of a pint of ale he is ready to give a handful of arrowheads for a shilling, he sometimes obtains large sums for his wares, especially for such rarities as stone combs, crescents, and jagged celts. I have only to add, that I have some rare types of flint weapons, which I believe to be the handiwork of 'Jerry,' but which, if Mr. Wright believes them to be genuine, I shall be most happy to exchange for any real antiques in that gentleman's collection. The importance of settling this question at rest will, I trust, excuse the length of this note. I remain, &c. GREVILLE J. CHESTER.

"Dis, Norfolk, Feb. 23, 1851."

In noticing Ivan Golovin's book on America last week, among the blunders and absurdities with which the work abounds, we pointed out the statement that "300,000 Chinese were imported into Cuba by a single firm," and that "the English, alarmed by the extension of the Queen of the Antilles is likely to assume, prohibit the exportation of Chinese women." The three hundred thousand Chinamen we set down as an error of the press, but remarked that "the English Government might as well be said to prohibit the exportation of Russian hives as Chinese women." We have received the following letter:—

"Sir,—In your review of the 'Stars and Stripes,' you contest the fact of the British Government preventing Chinese women to be imported in Havana. As strange as may appear the interference of foreign powers, you see still slave trade impeded by several powers *ad hoc*; you witnessed a war in China, for obliging the inhabitants of the Celestial Empire to consume opium, and we assist in a new one for teaching them international laws, more or less contestable.

"The British navy rules on the sea, and Chinese junks will certainly not contest the maritime supremacy of Great Britain, whose care for Jamaica exhibits a natural jealousy for the prosperity of Cuba.

"I think, therefore, that the author of 'Stars and Stripes' rightly ascribes to that motive the want of Chinese women in Cuba. Should the destitute state of Chinamen brought to England not call rather the attention of the British philanthropy? The firm which has imported 30,000 already in Havana, the contract extending to 50,000, is the firm of Pereda, Machado, and Co.

"I am, Sir, respectfully yours,
"A HAVANESE.
"Feb. 25, 1851."

The misprint in Ivan Golovin's numerals is put to rights by this statement, but the letter of the Havanese is most unsatisfactory in other respects. England has nothing to do with prohibiting exports from any foreign country, whether hides from Russia or women from China. The interference with imports of negro slaves into Cuba depends on special international treaties and law. The people of this country have shown so constant a zeal against the slave trade, and exhibited such practical proofs of their hatred of slavery, that they cannot but desire the success of the experiment of the introduction of free labour in Cuba. With regard to the hint about the destitute state of Chinamen in England, this has not been neglected by British philanthropy, there being a charitable institution in the east of London for natives of the East, of the existence of which we are happy to inform our correspondent.

Another correspondent objects to our declaring to be "nonsense" Mr. Golovin's statement that an American gentleman bought several hundred copies of the same work to form a library, and professes to match it by saying that he knows an Englishman who ordered a bookseller to furnish him with so many feet of geography, so many feet of history, and so many feet of novels. But were they to be all copies of the same work?

The publication in the Gazette of the names and achievements of the soldiers and seamen to whom have been awarded the decoration of the Victoria Cross, for distinguished services during the late war, will be hailed with pride and satisfaction by every patriotic subject of the British Empire. That these are but selected cases from among multitudes of similar acts of daring and coolness in the face of danger can be readily imagined, and while it was impossible to reward every such achievement, it is gratifying to find that so many brave men in every grade of the service have been distinguished by this mark of national recognition. The age of chivalry is not yet gone in the British army and navy. In reading this record of gallant deeds many will be incited to emulate the conduct of the Knights of the Victoria Cross. While referring to this order of merit for exploits during war and in the face of the enemy, it may not be out of place to renew the appeal for the public recognition of services equally meritorious and sometimes as perilous in more peaceful fields of enterprise and adventure. We should like to see a Victoria Order of Merit instituted for those who may distinguish themselves in science and literature, in art or philanthropy. Take Dr. Livingston as an instance of one who has displayed a sustained heroism more remarkable than has ever been shown amidst the passing excitement of the battle field, where mere animal courage may sometimes be the highest quality exhibited. The gallant devotion of the lamented Surgeon Thompson, who volunteered to remain behind with the wounded Russians after the battle of Alma, does not come within the scope of the Victoria Cross, yet every one feels that such an act would deserve the honour of a national decoration. If it seems desirable to limit this particular Order to deeds of actual valour in action with the enemy, there is still room for hoping that some other order of merit may be instituted for rewarding deeds of worth, and inciting to adventurous enterprise or persevering heroism in other ways by which the honour of the country may be advanced and the welfare of humanity promoted.

The interest attaching to the dispersion, by Messrs. Sotheby and Wilkinson, of Mr. W. Chaffers' collection of Egyptian, Greek, Roman, and Medieval Antiquities, induces us to quote the prices obtained for some of the lots, in addition to those mentioned last week. Three porcelain mummy deities, with hieroglyphics, 3l. 18s.; necklace and bracelets of ancient Egyptian beads, 7l.; a Roman glass amphora, 2l. 18s.; an elegant Greek amphora, 3l. 15s.; a fine sepulchral urn, containing ashes, 5l. 2s. 6d.; a sepulchral amphora, containing the usual deposit of burnt bones, 4l. 10s.; a large oval Roman bead, of red, blue, and white glass in layers, 4l. 4l.; an Etruscan gold fibula, of great rarity, from Xanthus, 11l. 11s.

a twisted specimen of gold ring-money, found at Bally Kelt, in Ireland, 5*l.*; an antique silver Infant Bacchus, 6*l.*; an antique onyx bust of Jupiter Serapis, 8*l.* 8*s.*; a Roman silver statuette of Hebe, 6*l.*; a steel casket of the seventeenth century, 3*l.* 18*s.*; a chased silver circular medallion, a queen and attendants kneeling before a warrior on horseback, 7*l.* 15*s.*; a silver-gilt nef of the sixteenth century, 11*l.*; a silver-gilt hanep, of old English manufacture, 6*l.* 8*s.* 6*d.*; a silver goat, opening at the neck, 11*l.* 15*s.*; a rosary of black beads, from the Bernal collection, 8*l.*; a mediæval silver girdle of chain work, with pomander in form of an acorn, 8*l.* 15*s.*; a beautiful silver pax, 6*l.*; an ivory powder horn, carved with cupids, &c., 6*l.*; a Byzantine enamelled cross, 6*l.*; a Byzantine enamelled pyx, 7*l.*; an ebony cross with two pyramids, mounted with silver, 13*l.* 13*s.*; an early Italian mosaic, in coloured tesserae, 5*l.* The sale included a few autographs, among which were a long letter from Thomas Hearne, the antiquary, to Ralph Thoresby, dated July, 1708, 17*l.* 11*s.* 6*d.*, and a letter of Robert Burns to Mr. William Chambers, dated 1786, enclosing two poems, one on Fair B—, "Is the heavenly Miss Burnett daughter to Lord Monboddo? There has not been anything nearly like her in all the combinations of beauty, grace, and goodness the great Creator has formed, since Milton's Eve, on the first day of her existence," 1*l.* 18*s.* Total, 1128*l.* 8*s.* 6*d.*

Among the coins belonging to Mr. Chaffers, and which were sold separately, we may mention the following:—a Saxon silver penny from the Devonshire collection, 7*l.* 7*s.*; a coin of Egbert, from the Cuff collection, 5*l.* 7*s.* 6*d.*; one of Athelstan, 4*l.* 10*s.*; one of Ethelred, 5*l.* 10*s.*; one of Hardicnut, 9*l.* 7*s.* 6*d.*; one of Harold, 2*l.* 10*s.*—all from the Cuff collection. A coin of William the Conqueror, canopy type, 5*l.* 7*s.* 6*d.*; one of William Rufus, 2*l.*; one of Henry I., 2*l.* 10*s.*; a pattern for a groat, Edward I., 4*l.* 18*s.*; a thick pattern piece of Edward III., 7*l.* 2*s.* 6*d.*; Perkin Warbeck's silver groat, struck by the Duchess of Burgundy, 9*l.*; silver groat, Richard III., 2*l.*; silver penny of the first coinage Henry VII., 2*l.* 2*s.*; a crown and half-crown of Elizabeth, 4*l.* 6*s.*; a pattern half-crown of Charles I., 4*l.* 5*s.*; an Oxford crown of Charles I., 4*l.*; an Oxford twenty-shilling piece of Charles I., 2*l.* 13*s.*; a Brio's crown of Charles I., 2*l.* 3*s.*; the rebel crown, 4*l.* 18*s.*; and Cork shilling, 2*l.* 10*s.*; silver siege pieces, Charles II., Bombay rupee, 6*l.*; Maryland shilling and sixpence, 8*l.*; Commonwealth half-crown, Bloudeau's pattern, 2*l.* 19*s.*; Oliver Cromwell half-crown, 2*l.* 12*s.* 6*d.*; Cromwell's shilling, 1*l.* 8*s.*; Anne pattern silver farthing, 3*l.* 5*s.*; Anne pattern halfpenny, 3*l.*; George III. pattern for a crown, 3*l.* 14*s.*; George III., two bronze patterns for pennies, 4*l.*; George IV. pattern crown, 4*l.* 2*s.*; William IV. pattern crown, 3*l.* 16*s.*; Victoria, two patterns for florins, by Wyon, 2*l.* 4*s.*; seven other varieties of ditto, 7*l.* 18*s.*; a quantity of Maundy money, from Charles II. to Victoria, 3*l.* 6*s.*; a gold sovereign, or double royal, of Mary, 3*l.* 6*s.*; James I. rose royal, 2*l.*; Charles I. Oxford three-pound piece, 4*l.*; George III. gold pattern for a double sovereign, bust by Pistrucci, 3*l.*; William IV. gold pattern for a groat, 2*l.*; Victoria pattern for five-pound piece, the Queen as Una, 6*l.* 2*s.*; the Syracusan medallion in silver, head of Ceres, &c., from the collection of the late Samuel Rogers, 10*l.* 15*s.*; Crotona in silver, from the Loscombe collection, 7*l.* 12*s.* 6*d.*; Panormus silver tetradrachm, an exquisite Greek work, 6*l.* 15*s.*; a silver tetradrachm of Cilicia, of great beauty, from the Loscombe collection, 6*l.* 17*s.* 6*d.*; a silver Persian tetradrachm, from the same collection, 8*l.* 8*s.*; a testoon of Mary Queen of Scots, 2*l.* 13*s.*; Julia, a Roman consular denarius, 6*l.* 10*s.*; Carausius silver denarius, 6*l.* 2*s.* 6*d.* Total, 1266*l.* 2*s.*

As far as increase of numbers in attendance is a criterion, University College, London, is in a prosperous state. According to the report presented to the annual general meeting on Wednesday, the number of students in the session 1855-56 was

as follows:—medical 193, arts 237, and in the junior school 362 pupils. The fees amounted to 10,040*l.* of which 8977*l.* were paid to professors and masters; and 3290*l.*, being 68*s.* more than in the year 1854-55, were added to the funds of the college. Among the students and pupils now in attendance are foreigners from all parts of the world, including several Parsees, of which race there had already been members of the university who had taken distinguished honours. The completion of the Flaxman gallery was alluded to with satisfaction in the report, after the adoption of which, and the election of office-bearers for the next year, a resolution was passed to the effect, that care should be taken to secure the present position and privileges of University College in the new charter to be granted to the University of London.

An important step in the history of journalism in England has been taken in the appointment of a select committee, on the motion of Lord Campbell, to inquire whether the privilege now enjoyed by the press of immunity from legal responsibility for reports of law proceedings might not be safely and properly extended to reports of proceedings in other bodies. A proposition to this effect was introduced by Lord Campbell in framing the existing law of libel, but was not adopted by Parliament. As matters stand, journalists are liable to actions for publishing reports of proceedings in Parliament or in any public meeting, whereby individuals may deem themselves aggrieved. It is contended that the responsibility ought to rest on those who utter the libel, not on the journalist, who merely gives a faithful report of what has been said. The extension of the privileges of the press seems called for as a necessary condition of the public opinion, which forms an essential element in the conduct of affairs in a country under constitutional government. It is a simple question of protection in the exercise of a public and serviceable duty.

The destruction of the missionary printing presses, types, and stock, in the disturbances at Canton is an event to be deplored, for the sake of literature as well as philanthropy. Besides the Scriptures, various works have issued from this press, of the influence of which, Sir John Davis, Dr. Gutzlaff, and other writers on China have recorded striking testimonies.

Mr. Thackeray, whose illness at Halifax we were sorry to see reported, has resumed his lectures, which have been delivered in several of the large provincial towns. On the 2nd of March he commences his course on 'The Georges' at Glasgow, and on the 14th, at Edinburgh, is to deliver his lecture on 'Humour and Charity,' for the benefit of the widow of Mr. Angus Reach.

A commission, headed by M. Dumas, the chemist, and composed of M. Chevreul, M. Pelouze, M. Regnault, and other distinguished members of the Institute, has just been formed by the French Government, to examine claims which may be made for the prize of 2000*l.*, offered in 1852 by the Emperor, for the discovery of means of rendering economically the Voltaic pile applicable to lighting or heating, to chemistry or mechanics, or to practical medicine.

A considerable number of medals, bearing the effigies of Diocletian, Maximus, Maximinus, Constantius, Constantine, Numenianus, and other Roman Emperors, were found recently, nearly three feet under ground, at a place called Talence, near Bordeaux, in France. They are in bronze, of different sizes, and have the appearance of having been buried for ages.

Prince Moritz, of Altenburg, who has just returned from an extended tour in the East, is now occupied in arranging his papers, preparatory to publishing a scientific account of his journey.

M. Bopp, of Berlin, has been elected a foreign associate of the Academy of Inscriptions and Belles Lettres of Paris, in the room of the late Baron de Hammer-Purgstall.

A French translation of Dr. Lardner's *Museum of Science and Art* is advertised at Paris, to appear in parts at three sous each.

FINE ARTS.

Illustrations, Architectural and Pictorial, of the Genius of Michael Angelo Buonarroti, with Descriptions of the Plates. By the Commandatore Canina, C. R. Cockerell, Esq., R.A., and John S. Harford, Esq., D.C.L., F.R.S. Colnaghi; Longman & Co. THERE is a species of literary affectation, to the imputation of which Dr. Harford has laid himself open in this work, of which he is possibly unconscious. The volume is described as above, and from its title leads the reader to expect some illustrations of the genius of Michael Angelo, somewhat removed, either in subject or in treatment, from the ordinary sources of information. When we come to examine the examples which have been introduced with so much ceremony, we find nothing whatever beyond what is already familiar to the students of every academy in Europe, our own not excepted,—body not generally distinguished for abstruse learning or critically classical taste in matters of art. Whether the *dictum* which Sir Joshua Reynolds pronounced on closing his famous lectures has anything to do with the matter we know not, but Dr. Harford will unquestionably find these illustrations, in the opinion of the world at large, not only hackneyed but meagre. It is quite amusing, in the description of the list of plates, to find a writer at this time of the day telling his readers that the cartoon of Pisa was intended to describe "a company of infantry, bathing in the Arno, supposed suddenly to receive notice of the approach of the enemy;" and that "such a subject, in the hands of so great a master of design, became an occasion of conveying to the world of Art an incomparable lesson in the science of the nude." As if the world had not been ringing with these facts for three centuries and a half. Again the reader is informed that "the ceiling of the Sistine chapel exhibits the genius of Michael Angelo in its highest perfection." Tame criticism this! whilst many a spleenetic reader is provoked by the quiet assumption of his ignorance of the very primer and horn-book of art. Dr. Harford seems to begin the world afresh for us, as if there had been no architect, no historian, no critic before his time. Just as, in the 'Life of Michael Angelo' (*ante*, p. 100), the Doctor writes as if, for instance, no such work as that of M. Duppa had ever seen the light; so here we are tempted to ask—Did so standard a book as 'Ottley's History of Engraving' never come under the Doctor's observation? Has not all that he has said, and a great deal more, about the cartoon of Pisa, been ably and conclusively settled long ago? All this is scarcely fair in a literary point of view—in a republic where names live, and reputations are not to be shouldered aside, or quietly ignored, without good cause shown. It looks like pomposity and pretence, but it may be simple inadvertence on the part of the writer. The subjects of the plates are as follows:—In the first place, a portrait of M. Angelo, from the bronze bust by Giovanni di Bologna at Florence. Next a fac-simile, under the direction of M. Grüner, of Bonasone's portrait, which has been already engraved over and over again. We are at a loss to understand why M. Grüner's superintendence should have been called in upon so ordinary an occasion. Then follow some comparative ground-plans of designs, by different architects, for the church of St. Peter. How far this matter is valuable we are unable to judge;

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and finding that access has been had to authentic documents in the possession of the late lamented architect, Canina, and that these documents have passed through the able hands of Mr. Cockerell, it is for architects who are intimately conversant with existing publications to say whether these plans are an improvement upon those already before the world. It may be that for architectural purposes they are; yet this increased refinement of details, if it exists, can surely have no appreciable weight in increasing the established reputation of Michael Angelo. The plans, it is true, are now for the first time placed in juxtaposition, and in this way they may partially assist to the end in view. Elevations are given of the exterior and interior of the ancient basilica of St. Peter. But is there not such a writer as Bünsen on the Roman basilicas? Have not Gutensohn and Knapp laid down the selfsame ground-plan, and drawn precisely the same section as is here given? Why are they ignored? If they are erroneous, why are they not exposed? If correct, why passed over in silence? Mr. Cockerell, indeed, whose treatise we shall have occasion to mention presently, does honourably acknowledge the excellence of Fontana's plan and account of the same basilica in his 'Templum Vaticanicum.' After several illustrations devoted to the basilica, which in no way exhibit Michael Angelo's peculiar powers, we are introduced to a comparative group of three front elevations, as proposed for St. Peter's by M. Angelo, Bramante, and San Gallo respectively. This plate has been arranged, no doubt, by Mr. Cockerell, upon Canina's documents, and is very imposing and effective. We then find a section of the building, and afterwards another comparative outline of the church as it stands, on the same page as a similar outline of Michael Angelo's design. This is a plate of no remarkable excellence, and it is introduced to establish a foregone conclusion—viz., that the existing church is far inferior to what it would have been had the great architect's plan been carried out.

The only example which has been given of sculpture is an engraving of a bas relief, executed in the artist's youth, representing a battle of Centaurs and Lapithæ, from the Cassa Buonarroti. This is an interesting subject, but insignificant in a work of these pretensions. Not a tracing is given of the Bacchus, the Pietà, the David, or the Moses; nothing of the Medici tombs, where good illustrations would have been welcome, to attain the end prescribed by the title page. A copy of the Holkham drawing, and a facsimile of Marc Antonio's engraving, *Les Grimppeurs*, illustrate the cartoon of Pisa; and six groups, not of the largest dimensions, from the Sistine Chapel, complete the series.

As we have said, we cannot judge how far Canina's communications, confined entirely to architecture, have cleared up difficulties or removed errors; but it may be safely affirmed that Mr. Cockerell has very ably discharged his part of the joint production. In a letter to Dr. Harford, he enters into a careful and deliberate review of the whole subject of St. Peter's, introducing, by the way, some curious facts relative to the architectural traditions of measurement as connected with religious symbolism, that were observed by the contemporaries of M. Angelo, though neglected by him and Peruzzi. The author whom he cites on this question is Cassariano. Mr. Cockerell's masterly treatise will be read with interest,

though it goes over ground with which most persons are acquainted.

It should not be omitted that this volume is intended to be supplemental to a large coloured print of the drawings on the roof of the Sistine Chapel, executed under the able management of M. Grüner, and from Dr. Harford's suggestions. We regard that as a work of great merit and usefulness.

It must be remembered also that, for full and particular descriptions of the plates in the present volume, reference must be had to Dr. Harford's 'Life of M. Angelo,' where they are given with great care, and in a style which all must admire. It is only to be regretted that the learning of the author, when brought to bear upon so great a subject, has accomplished such small results; that he has been content with so little, or has not employed his energies and taste in a field less conspicuous or less familiar.

It is intended next year to celebrate the fiftieth anniversary of the foundation of the academy of Fine Arts in Munich, founded by King Maximilian Joseph. It was his object not merely to collect together valuable works of art for the enjoyment of the few who were educated, but as much as possible to spread abroad amongst his people, high and low, rich and poor, a taste for the beautiful, and by the cultivation of this taste, to increase their refinement and raise their standard of the beautiful. These wise intentions were ably carried out by his successor, King Louis, whose liberal patronage and personal influence over artists themselves had attracted to Munich almost all the best talent in Germany. The present occupier of the Bavarian throne seems imbued with the same feelings; and indeed the names of Cornelius, Schorr, Schwanthalter, Hess, Schrandolph, Kaulbach, and Schwind, testify sufficiently to the success of the efforts in favour of art of these royal patrons. They have restored castles, decorated churches, erected magnificent galleries for the reception of ancient and modern paintings and sculptures, and made large purchases of works of art of all kinds. The Jubilee, which will take place in 1858, is to be celebrated by an exhibition of easel pictures, drawings, engravings, statues, and architectural plans, by the different artists who have been either teachers or professors in the academy, or who are attached to it as honorary members, or who have received their artistic education within its walls.

Picture sales are quite the fashion in Paris just now: not a week passes in which several, of more or less importance, do not take place, and each one attracts large crowds, and give rise to keen competition. Amongst the principal works recently sold are the following:—An *Artist's Painting-room*, by Van Ostade, 74l.; an *Evening Party at Teniers'*, by Teniers the younger, 208l.; an *Amateur in his Cabinet*, by Nebsche, 238l.; a *Resurrection of Christ*, by A. Van Dyck, 272l.; *Flowers and Fruits*, by Van Huysum, 320l.; a *Sea-piece*, by Backhuysen, 152l.; *Herod receiving the Head of John the Baptist*, by Bernardino Luini, 348l.; a *Saint Jerome*, by Lotto, 36l.; a *Virgin and Infant Jesus*, 100l.; an *Adoration of the Virgin*, by Cavedone, 73l.; a *Baptism of Christ*, by Albani, 116l.; a *Flight into Egypt*, by the same, 176l.; *Two Women Worshipping the Virgin*, by Calliari, 47l.; a *Jesus Expiring*, by Lorenzo Costa, 30l.; a *Landscape*, by Claude Lorraine, 344l.; a *Mythological Subject*, by Poussin, 138l.; *St. Jerome*, by David, 19l.; a *Portrait of Greuze's Sister*, by Greuze, 20l.; an *Open-air Concert*, by Mieris, 94l.; a *Landscape*, by Hakker, 34l.; *Interior of a Church*, by Neefs (on wood), 48l.; the *Lord's Supper*, by Mabuse, 60l.; *Virgin and Child*, by Van Huysum, 50l.; and a *Battle between Two Corps of Cavalry*, by Vanhuytenburch, 47l.

Baron Desnoyers, the eminent French engraver, died a few days ago in Paris, aged 77. His chief

works were a portrait of the *Emperor Napoléon I. in his Coronation Robes*, and some of the pictures of Raphael. He was a member of the Academy of Fine Arts of Paris.

An Exhibition of Photography is now open in Paris, and a not inconsiderable number of foreigners have contributed to it. We hear that the production of the English exhibitors challenge comparison with the best.

MUSIC AND THE DRAMA.

A SECOND English version of Madame Emile de Girardin's posthumous play, *Une Femme qui déteste son Mari*, has been put upon our stage. The adapter in this instance is Mr. Tom Taylor, and the theatre is the Olympic, with Mrs. Stirling in the character of the wife, Mr. George Vining in that of the husband, and Mr. Addison as the representative of the government emissary, or evil spirit of the plot. In this version the original story is pretty closely followed; but the scene is transferred to England, and the time is put back to the comparatively uninteresting period of the Monmouth rebellion. Upon the whole, the alteration is not an improvement. The Monmouth rebellion, involving no popular or constitutional principle, and leaving no trace in the political traditions of the country, is as flat to a modern audience as a Chinese feud of the age of Confucius. This would be in itself, perhaps, a matter of little importance, one rebellion being as good as another for the production of mere dramatic situations, if it did not materially affect the *Deus ex machina*. When Robespierre dies in the French piece, the resolution of all difficulties is effected by means historically true, and striking in the highest degree. There being no Robespierre in the Monmouth affair, nor, indeed, any culminating incident to which the dramatist could resort for extrication in his final *imbroglio*, he has been obliged to resort to an expedient of his own, which undoubtedly answers all stage purposes, but does not come upon the audience with the force of an obvious and inevitable catastrophe. It is felt, if we may so express ourselves, to have been made for the occasion. It consists in simply recalling Colonel Kirk from his command, and so relieving the royalists from all further apprehensions. In other respects the French *locale* is preferable to the English. The costume is more effective; the despotic power, necessary to the realization of the terrible alarms to which wife and husband are exposed, is more palpable and decisive, and the contrasts of character are more sharp and clearly defined. But although in these points the Olympic version does not appeal so directly to the sympathies of the audience as the more literal, but less literary version at the Haymarket, it is in other respects, especially in all matters that depend solely on the skill of the adapter, much more satisfactory. The dialogue is rapid and vivid, and the details with reference to the period are worked into the story so artistically that it may be critically regarded as a very complete and curious picture of the age. The piece, which we had almost forgotten to say is felicitously called *A Sheep in Wolf's Clothing*, is acted excellently throughout. Mrs. Stirling's impersonation of the wife in the nearest portraiture we can produce in our theatres to the Rose Cheri of the original.

An amusing farce, the joint production of Mr. Edmund Yates and Mr. Harrington, entitled *My Friend from Leatherhead*, was produced on Monday night at the Lyceum. The principal point of the plot consists in the awkward predicament in which Mr. Loophole, a gentleman from Leatherhead (Mr. Toole), finds himself in the house of his old schoolfellow, Captain Squiffem (Mr. Shore), who has invited him to spend a day with him during his visit to town. Loophole, who is a great admirer of the fair sex, in telling his friend some of the adventures he has met with since his arrival in London, describes a lovely Venus whom he has several times followed, and who he fancies, in his vanity, has given him encouragement. To his

dismay he discovers, on the entrance into the room of the handmaid of the said Venus, that he has been trying to make love to the captain's wife. Assuming the air of unconscious innocence, he hears the captain repeat his wife's complaint of having been annoyed by a puppy who has followed her in the street, and even dictates a challenge, which he offers to bear for his friend. Left alone for a few minutes in the room, and nervously awaiting the exposure that must take place on the appearance of *Mrs. Squifem* (Mrs. B. White), with the aid of a bonnet and shawl, the sofa-cover made to do service as a gown, and a pillow as an impromptu baby, he hastily transforms himself into an injured woman who has called to demand vengeance on *Shanks* (Mr. Holston), the family footman, who had betrayed her. With this story he meets *Mrs. Squifem* on her entrance. The farce is sustained for some time with much spirit, the indignant *Shanks* and his loving *Lemondrop*, the lady's maid (Miss Wilton), intensifying the *imbroglio*, till at length the detected *Loophole* rushes frantically through a glass conservatory, and risks his neck in his haste to escape from his awkward position. Carried back into the house by the police, who had witnessed his ignominious and suspicious exit, he exhibits a picture of ludicrous shamefacedness; but his hosts see the mistake, and put him at his ease by a generous forgiveness. Mr. Toole shows much comic humour throughout the piece, which, being also smartly written, has a genuine success.

At the Adelphi Mr. Barney Williams has appeared in another dramatic extravaganza, written expressly for him, and bearing his own name—*Barney the Baron*. To analyse the plot of this whimsical bagatelle would be to torture an exceedingly fragile butterfly. *Barney*, a travelling Irish tinker, finding himself in Westphalia, of all places in the world, during one of the annual lotteries, purchases a ticket, by which he obtains the lordship of an old castle, which the late proprietor had mortgaged to the Jews. The pompous reception of *Barney* by the village authorities in his new dignity of *Baron Blumenthal*, his hearty enjoyment of the good things into which he has tumbled by so strange an accident, and the projects of the young landless heir to regain possession of the ancestral residence, by getting up a ghost in a white sheet, with a clanking chain, to frighten the new owner, constitute the entire action. In the end *Barney* is, of course, very glad to procure his release from the ghost by selling his castle to the heir on his own terms. The humour lies in the absurd situations in which the tinker is placed, and the irresistibly comical contrast presented throughout between his Hibernian hilarity and the crude dryness of the German characters by whom he is surrounded. Mr. Williams plays the part with remarkable ease and gusto. His Irish humour is not so rich, nor is his comedy so well sustained as that of Power; but it is incomparably the best specimen of Irish character our stage has presented since the death of that accomplished actor.

Mrs. Barney Williams has been showing her versatility of talent in a slight piece requiring a variety of rapid transformations, some of which, especially the Irish servant and the Yankee 'gal,' are cleverly characteristic. The smart American child, *Cordelia Howard*, as *Eva*, and her mother, *Mrs. Howard*, as *Topsy*, have migrated to the Strand Theatre from the Marylebone, where Mr. Emery announces a new attraction in the person of Sir W. Don Bart., who has gained a good name as a comedian in Scotland. He is to appear as *Baillie Nicol Jarvie* on Monday evening.

Sara Sampson, a tragedy written by Lessing in 1755, was lately played in Hamburg, in celebration of his birthday, after its withdrawal from the stage répertoire for more than twenty years.

The balance sheet of the Royal General Theatrical Fund, as laid before the annual meeting of the members on Wednesday, shows a healthy state of the finances, and justified the practical recognition of the zealous services of Mr. Cullenford, the secretary, in the increase of his salary

from 40*l.* to 80*l.*; the chairman, Mr. Buckstone, remarking that the advance would prove a saving instead of a loss to the fund. The gross balance in hand on the 20th Feb., 1856, was 8742*l.* 17*s.* 8*d.*; to this was added on Feb. 25th, 1857, 502*l.* 1*s.* 2*d.*, on account of the reserve fund, 253*l.* 14*s.* 10*d.*, making a total fund of 9505*l.* 13*s.* 9*d.* Last year the number of subscribers was 149. One had since died, and another withdrawn; but ten new members had joined, making the number of present subscribers 158.

The engagements reported to have been made give promise of a brilliant musical season. Mr. Gye will be supported at Drury-lane by the whole of the operatic company which performed last year at the Lyceum, including Madame Grisi, the time of whose final retirement is as problematical as ever. Mr. Lumley has re-engaged Mdlle. Piccolomini, and is said also to have provided for the re-appearance of Mdlle. Johanna Wagner. A new soprano, Marietta Spezia, who has gained great distinction at La Scala and other Italian houses, is to make her *début* in England at Her Majesty's Theatre; and a tenor, also with a high Italian reputation, Signor Giuglini. In the concerts of the season the return of Herr Joachim, after several years' absence, will be welcomed; and Herr Ernst, his rival in fame as a violinist, is also to be in London. Mdlle. Victorine Balf, daughter of the composer, is to make her *début* as a singer under the auspices of Mr. Beale. The engagement of Madame Ristori for dramatic representations, in connexion with opera subscription, as last year at the Lyceum, will add to the attraction of Mr. Gye's arrangements for Drury-lane.

Musical amateurs were attracted in large numbers to a sale at Messrs. Christie and Manson's rooms this week, when the collection of musical instruments formed by the late Mr. James Goding, of Belgrave-square, was disposed of by auction. Some of the instruments fetched large prices: a violin, by Stradivarius, made in his best epoch, in 1722, 200*l.*; another Stradivarius, of 1700, 125*l.*; and a third of 1710, 70*l.* A violin, by Joseph Guarnerius, formerly belonging to Ole Bull, 105*l.*; two, which were once the property of Lafont, 135*l.* and 101*l.*; and a splendid instrument by the same maker, 260*l.* Violins by Amati fetched 47*l.* and 40*l.*; and one by Sanctus Seraphis, 56*l.* 14*s.* A tenor, by Stradivarius, formerly belonging to Lord Macdonald, sold for 212*l.*, and another for 64*l.* A violoncello, by Stradivarius, well known to amateurs, formerly belonging to Sir W. Curtis, fetched 130*l.* Many other instruments from this remarkable collection sold for large sums.

Capellmeister Liszt, who has no thoughts of entering a monastery, as has been reported, is at present composing a symphony on the battle of the Huns, having taken his subject from Kaulbach's picture. He has nearly finished his Schiller symphony, to which he has given the name of *The Ideal*. He proposes on the completion of his new mass to write a sacred cantata, illustrating the eight beatitudes of the Sermon on the Mount, and then an oratorio, entitled *The Christ*, with a text by Rückert.

LEARNED SOCIETIES.

ARCHEOLOGICAL ASSOCIATION.—Feb. 11th.—S. R. Solly, V.P., in the chair. Lord Bateman and Lady Cooper were enrolled as Associates. Mr. Moore exhibited a fine old brass seal found at Bower Hinton, bearing bold fleur-de-lis, and around it S. ADE. DE. STONDONE. The Rev. Mr. Jones, a ring found at Bridgewater, representing two heads, male and female, face to face, with two flowers springing from one stalk between them, and around IE . SV . SEL . DAMOVR (*Je suis le seal d'amour*). Mr. Slade, a ring given to one of the Pickford family, residing at Barrow near Bristol, on occasion of aiding Charles II. (?) in his escape. Two anels support a royal crown, and a rose-tree springs from the ground between them. Mr. Cumming exhibited a good specimen of second brass

Antoninus Pius, struck in commemoration of the victory obtained by Lullius Urbicus over the Brigantes, A.D. 144. It was found at Battersea. Mr. Pettigrew exhibited various gold, silver, and bronze rings found in Norfolk, Suffolk, and Essex, belonging to Mr. Warren of Ixworth. Two of these belong to the Saxon period. Mr. Wills laid before the meeting an iron spur of the fifteenth century, the rowel of which was of an unusual fashion. It is mutilated, but at present consists of three flat spear-shaped spikes, between each of which was once a long sharp spicule. It was dug up near St. Saviour's, Southwark. Mr. Bateman exhibited a fine Roman ring with a cornelian, on which was engraved a buck. It was found at Stone, near Aylesbury. Mr. Cumming exhibited a series of nut-crackers of various shapes, and read a very amusing paper, descriptive of them, and the legends in connexion with them. Mr. Wright exhibited some reliques from the house of Caxton, the first English printer, and Bishop Ridley, the martyr, which had belonged to the late Mr. Richard Clark, of the Chapel Royal. Mr. Pettigrew read a notice of Quor Abbey, near Southampton, and exhibited two ancient seals belonging to that establishment, erroneously called a Cistercian nunnery by Camden. The seals have not been engraved. Dr. Hodgkin exhibited the frontal bone of a very small skull, found in a churchyard at Faversham, over which was placed a Saxon tumbler of transparent green glass, in the highest state of preservation, 2*l* inches in height, and 4*g* inches in diameter. It has a rimmed lip, and traces of the "punting" are visible at the base.

ANTIQUARIES.—Feb. 12th.—Joseph Hunter, Esq., Vice-President, in the chair. Signor Riccio, author of a work on Roman consular coins, was elected a Foreign Member, and Mr. Thomas Baines, of Liverpool, and Mr. Henry Murray, were elected Fellows. Mr. J. E. Nightingale, of Wilton, exhibited a brass bowl, probably the work of the eleventh century, found a short time since, during excavations for sewerage in that town. Attached to the rim are four rings, secured by staples springing from the centre of cross-shaped plates, and terminating in the heads of animals. The use of this bowl is not known, but it was probably intended to hold a censer. Mr. J. J. Howard exhibited an impression of a seal of "Thomas Cross de Hakney," bearing a coat somewhat resembling that on a seal of Frauncey's lately exhibited to the Society. Mr. W. M. Wylie exhibited a drawing of a crozier forwarded to him by the Abbé Coctet. It was found recently in the Rue Impériale at Rouen, on the site of the ancient Abbey of St. Amaud, and is supposed to be of the thirteenth century. The head and ferule are of copper gilt, and the words + ARGUE + OBSECREA + INCREPA are engraved on the staff. It is conjectured to have been the crozier of an abbess. The reading of the letters of Elizabeth, Queen of Bohemia, addressed from the Hague to Sir Edward Nicholas, in the year 1655-6, was then resumed and concluded.

GEOGRAPHICAL.—Feb. 23rd.—Sir Roderick I. Murchison, President, in the chair. The Hon. A. Kinnaid, M.P., Captain W. A. Willis, R.N., Lieutenant J. H. Glover, R.N., and H. M. Addye, E. Coglan, D. Stewart Dykes, T. K. Fletcher, S. L. Howard, and J. S. Sherrin were elected Fellows. It was announced that a letter had been received from Sir J. C. Melville, Secretary to the Honourable East India Company, informing the Council the Society would be furnished with a complete set of the Company's charts, together with the nautical directions and other maps and works relating to geography. The papers read were—I. "Some account of the progress of the Egyptian Expedition up the Nile, under the command of Comte d' Escayrac de Lauture." The naval portion of the expedition, under the command of our countryman, Mr. Twyford, although with great difficulty, had ascended, for the first time with steamers, the celebrated cataracts of the Nile, and early in January had arrived in the town of New Dongela. The

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Count himself, owing in part to the difficulties created by the German savans employed in the expedition, had been obliged to suspend operations until the next season. The Count speaks, however, in the highest terms of the resolution and energy of Mr. Twyford, and remarks in conclusion that "in great enterprises great obstacles are encountered; but with the two countries—France, bold and delighting in glory; England, patient and indifferent to obstacles—must vanish all difficulty." 2. "Proposed communication in Asia Minor, between the Lake of Sabania, the River Sakaria, and the Gulf of Nicomedes," by General Jochmus. 3. "On the Geography of the Sea of Azov, the Putrid Sea, and adjacent coasts, with remarks on their commercial future," by Capt. Sherard Osborn, R.N., C.B.

LINNEAN.—Feb. 17th.—Thomas Bell, F.R.S., President, in the chair. Vaughan H. A. Holberton, Esq., was elected a Fellow. Among the presents on the table were dried specimens of the mammoth tree (*Wellingtonia gigantea*) *Taxodium sempervirens*, and other *Conifera*, collected in California, and presented by Mr. Bridges; and miscellaneous seeds, &c., collected by Mr. Fraser in West Africa, presented by Mr. Hugh Cuming. Mr. Daniel Hanbury exhibited specimens, in pickle, of the fruit of *Cycas revoluta*, from Foo-chow, China. Read—1st, "A Note on the so-called Perforations of *Rhynchonella*," by Dr. W. B. Carpenter, F.R.S. 2nd, "Description of a new species of *Euplectella* (*E. cucumer*, Owen), found on one of a group of islands situated between the north end of Madagascar and Cape Delgado on the African coast," by Professor Owen, F.R. and L.S., &c. The specimen from which Professor Owen's description was taken, the only one known, and which was presented by the King of the Seychelle Islands to Captain Etheridge, R.N., was kindly exhibited by Dr. Arthur Farre, as was also the specimen (likewise unique) of the original species, *Euplectella aspergillum*, by its discoverer, Mr. Hugh Cuming, F.L.S. 3rd, The commencement of a memoir "On the characters and subdivisions of the class *Mammalia*," by Professor Owen, F.R.S.

ZOOLOGICAL.—Feb. 10th.—John Gould, Esq., V.P., in the chair. Professor Owen read a paper in continuation of his previous Memoir on the Anatomy of the Great Anteater (*Myrmecophaga jubata*), describing the form and structure of the very remarkable stomach of this animal. The peculiar organizations described in the paper were admirably illustrated by a series of accurate and beautiful drawings, executed after Professor Owen's dissections, by Mr. H. V. Carter, formerly Anatomical Student in the Museum of the Royal College of Surgeons. Mr. Gould communicated a letter he had lately received from M. Elsey, Esq., the surgeon and naturalist attached to the expedition under the command of A. C. Gregory, Esq., now engaged in exploring the north-western and northern portions of Australia. The paper contained some interesting observations on the various species which had been met with in the neighbourhood of the Victoria River Depot, N.W. Australia, lat. S. 17° 34' 30". Mr. Elsey hoped to contribute largely to our knowledge of the natural history of the northern parts of Australia during the progress of this expedition to the Gulf of Carpentaria.

CHEMICAL.—Feb. 16th.—Colonel Philip Yorke, Vice-President, in the chair. Rev. J. Barlow, M.A., H. Hancock, jun. Esq., and T. W. Burr, Esq., were elected Fellows. Professors Abel and Bloxam read a paper "On the Valuation of Nitre," and described a series of estimations of the salt by the modification of Gay-Lussac's process introduced some time back by the authors, the combustion, however, being effected with Mr. Brodie's graphite instead of with resin as formerly. Professor Abel read a paper "On the Occurrence of Crystallized Binoxide of Tin in some Gun-metal castings at Woolwich." Mr. B. Adie read two

papers, one "On the Temperature of Charcoal while Traversed by an Electric Current," and the other "On the Thermo-Electric Properties of certain Metals with reference to the Direction in which Heat and Electricity cross their Joints."

INSTITUTE OF ACTUARIES.—Feb. 24th.—W. B. Hodge, Esq., V.P., in the chair. W. T. Linford, Esq., was elected an Official Associate. The Secretary read a paper by Frederick Garle Smith, Esq., "On the Origin of Assurance." The writer stated his opinion, that the earliest direct mention of Marine Insurance is in an ordinance of the city of Barcelona of the year 1433, in which it is ordered that no vessel should be insured for more than three quarters of its real value; that no merchandise belonging to foreigners should be insured at Barcelona, unless freighted on board a ship belonging to the King of Arragon; and that merchandise belonging to the subjects of the King of Arragon on board vessels of other countries should only be insured for half its value. It appears most probable that the inventors of Marine Insurance were the Italians, who, as is well known, were the leading commercial nation in the fourteenth and fifteenth centuries. It was in Venice that the first public bank was established, and that a funded debt, transferable from hand to hand, was first introduced. The use of bills of exchange, and the system of double entry in book-keeping, were introduced by the Italian merchants, and the very phrase, "Policy of Assurance," is of Italian origin.

PHOTOGRAPHIC SOCIETY.—Feb. 5th.—*Annual Meeting.*—Sir F. Pollock, Lord Chief Baron, President, in the chair. The following were elected members:—Rev. H. Holden, M.A.; Professor A. Farre, M.D., F.R.S.; J. Murray, Esq., M.D.; Captain Dalton; J. S. Bowley; T. S. Davis; J. H. Greatrex; W. H. Jones; D. Knapping; E. W. Mantell; T. B. Wire; H. T. Wood, Esqrs. The President delivered an address. The auditors report and the annual report of the council were read by the secretary. The following were elected officers for the ensuing year—President, Sir F. Pollock; Vice-Presidents, J. Percy, Esq., M.D., F.R.S.; H. W. Diamond, Esq., M.D., F.S.A. Treasurer, A. Rosling, Esq. Members of the council, R. Fenton; P. W. Fry; T. F. Hardwick; T. A. Malone; G. Stokes; C. B. Vigiles, F.R.S., Esqrs. Mr. Long exhibited samples of gelatine, and iodide and bromide of cadmium, referred to in a paper read by him at a former meeting. A machine for rapidly washing positive paper prints, invented by Mr. R. Fox, was described. Mr. Mayall exhibited portraits taken on a new material (invented by himself), resembling fine ivory, composed of sulphate of baryta and albumen. Mr. Atkinson (of Manchester-street, Liverpool) exhibited a new stereoscopic camera and dark box.

MEETINGS FOR THE ENSUING WEEK.

Monday.—Entomological, 8 p.m.
Royal Institution, 2 p.m.—(General Monthly Meeting.)
Royal Academy, 8 p.m.—(Sidney Smirke, Esq., A.R.A., on Architecture.)
Chemical, 8 p.m.—(Prof. Abel on Recent Improvements in the Manufacture of Iron.)
Medical and Chirurgical, 8 p.m.—(Anniversary.)
Tuesday.—Royal Institution, 3 p.m.—(Prof. Huxley on the Sense of Sight.)
Pathological, 8 p.m.
Horticultural, 2 p.m.—(Exhibition of Flowers, Fruit, and Vegetables.)
Linnean.—8 p.m.—(Prof. Owen will read the continuation of his paper on the Characters and Subdivisions of the Class *Mammalia*.)
Civil Engineers, 8 p.m.—(On the Results of the Use of Clay Retorts for Gas-Making.) By Mr. James Church, Assoc. Inst. C.E.)
Wednesday.—Microscopical, 8 p.m.
Pharmaceutical, 8 p.m.
M. S. Literature, 8 p.m.
Society of Arts, 8 p.m.—(Major H. B. Sears on "Appliances for Inflating Submarine Engineering and Exploration. Part I.—Submarine Engineering.")
Thursday.—Royal, 8 p.m.
Royal Institution, 3 p.m.—(Prof. Tyndall on Sound.)
Philosophical Club, 8 p.m.
Royal Academy, 8 p.m.—(S. A. Hart, Esq., R.A., on Painting. Art Galleries, 8 p.m.
Philological, 8 p.m.
Museum of Geology, 2 p.m.—(Prof. Owen. Examples of the *Mammalia* first met with in Tertiary Strata.)
Artists' and Amateurs' Conversazione.
Photographic, 8 p.m.

Friday.—Royal Institution, 8 p.m.—(E. B. Denison, Esq., on the Great Bell of Westminster.)
Archaeological Institute, 4 p.m.—(Mr. Burges on the Medieval Relics preserved in the Treasury at Rouen; Mr. Hevesi on Ancient Armour and Weapons of the Fourteenth Century; and the Rev. H. Maclean on the Recent Discovery of Roman Remains in Lincolnshire, supposed to be Vestiges of the great Conflict between Egbert and Wilkaf in the 9th Century.)
Museum of Geology, 2 p.m.—(Prof. Owen. Examples of the *Mammalia* first met with in Tertiary Strata.)

Saturday.—Royal Institution, 3 p.m.—(Prof. Phillips on the Origin and Progress of Life on the Globe.—Vertebrates.)
Asiatic, 2 p.m.
Medical, 5 p.m.—(Anniversary Oration.)
Botanic, 8 p.m.

VARIETIES.

Imperial Acknowledgment of a Dedication.—Mr. William Bernard McCabe, well known in Dublin and in London by his career as a journalist, published last year a volume entitled "Adelaide, Queen of Italy," and as that work dealt with historical events which occurred in the 10th century, showing the early connexion of the German empire with Lombardy, and as he conceived there was a resemblance between the conduct of Queen Adelaide and of the Archduchess Sophie, the mother of the present Emperor, he applied for and obtained permission to dedicate his last work to the Archduchess. How highly his book was approved at the Court of Vienna is shown by the following letter, which was received within the last few days by Mr. McCabe:—

"Sir,—It affords me great pleasure to have to communicate to you that I am charged by her Imperial Highness the Archduchess Sophie of Austria to address you, Sir, the herewith annexed trifling object, consisting of a brooch, which you will please to accept as a small token of acknowledgment for your very interesting literary work. I seize this opportunity to express to you my own feelings of high esteem, and remain, Sir, your very devoted,

"COUNT DE POISNE,
"Grand Master of the Household to Her
Imperial Highness."

"To William B. McCabe, Esq."

The brooch accompanying this letter is one of the most magnificent specimens of foreign jewellery we have ever seen. It is a shamrock, of which the stem and leaves are composed of brilliants of the finest water, and the dazzling richness of which is set off by a thin rim of jet black enamel, in imitation of the Irish oak. A more appropriate or more beautiful present for an Irishman to receive could not possibly be devised; and so truly gorgeous is this dazzling cluster of no less than twenty-eight diamonds, that it may be well said it is one such as alone the mother of an Emperor could bestow.—*Saunders's Newsletter.*

The Talma Portrait of Shakespeare.—The following is an extract from the Catalogue of the sale of Talma's effects, 22 March, 1827:—"Article Cent quatre, Numero trente cinq, un tableau, portrait de Shakespeare, enchassé dans une des ailes du soufflet, ayant appartenant à sa Reine Elizabeth, adjugé trois mille cent francs à Monsr. Warial, 3100 frs." It was subsequently sold for nearly double that amount to a resident in Paris. It is doubtless a painting of the time; and considering the rarity of authentic portraits of Shakespeare, this, with its allusive frame, speaks much in its favour, although encased at a later period. It is fastened on by means of small pegs to one of the sides of a pair of bellows, around which are carved the following sentences:—"Whome have we here stuck onne the Bellowes!!! Thatte Prince of god Fellowes, Willie Shakespeare." On the handle is written,—

"Oh curste vise coward Luck,
To be thus meanlie stucke."—(Pox.)

And at the top—

"Nay rather glorious lotte
To him aswyn'd,
Who like th' Almighty rydes
The wynges o' the wynde."—(Trottole.)

—*Messrs. Sotheby and Wilkinson's Catalogue.*

To CORRESPONDENTS.—H. C.; C. W.; S. H.; Another Graduate; Arctic—received.

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